March 23. 1651.

THis Polemicall Treatiſe, intitled, *Vindiciæ Miniſterii Evangelici*, is in my judgment ſo impregnable (as tending to correct the ſhamefull abuſe of theſe Times, wherein men, having no Calling, preſumptuouſly take upon them the Office of Gods Miniſters, and to preach publiquely unto the people) and ſo judiciouſly and ſufficiently handled, that I approve it worthy to be printed and publiſhed,

John Downame.

VINDICIÆ *MINISTERII EVANGELICI*;

A Vindication of the great Ordinance of God *viz.* A GOSPEL-MINISTRY; In which these ensuing Questions are shortly discust,

1. *Whether under the Gospel there be such a function as the Ministry, viz. some particular persons appointed to preach the Word and administer the Sacraments.*
2. *Whether no more be required for this function, to authorize men ordinarily to preach, interpret, and apply Scriptures, then that they have gifts, and be desired to exercise them.*
3. *Whether those that ordinarily preach, open and apply Scriptures, must be set apart by the Presbytery.*
4. *Whether the laying on of the hands of the Presbytery can be omitted in Scripturall Ordination without sin.*
5. *Whether Christians that make a conscience of hearing the Word of God, can without sin hear such preach, open, or apply Scriptures, [illegible] are not ordained, but meerly gifted men, &c.*

In which,

The Affirmative part of the first and third questions, and the Negative part of the three others is maintained, and the judgements of former Divines in them held forth; And all the considerable Arguments on the contrary parts brought by *Anabaptists, Socinians, Erastians, Separatists, &c.* are answered, and what is already answered to them by *Zanchy, Aretius, Chemnitius, Martyr, Calvin, Rutherford, Gillespy, Seaman*, and others, is gathered up and presented, together with the Authors own opinion and answer, where he hath judged it needfull to adde any thing.

By *John Collings*. M. A. & Preacher of Gods word in *Norwich*.

Neque probamus dogma Anabaptisticum unicuique licere fungi Ministerio, Zanchius in quartum præceptum, p. 777. v. plura 772. *Est igitur dogma seditiosum & diabolicum, dogma Anabaptisticum de hominibus sine discrimine permittendis functionem Ecclesiasticam suscipere, & Ecclesiam docere.* Ibid.

Rom. 10 14, 15. *How shall they heare without a Preacher? and how shall they preach except they be sent?*

London, Printed for *Rich. Tomlins*, at the sign of the Sun and Bible neer Pye-corner. 1651.

To all in the Nation, that desire to walke in their Relations, as becomes the Gospell of the Lord Jesus Christ; whether they be such as are to take care for the sending forth of *Labourers* into the Lords *Vineyard*, or more private Christians; whether such as be more *eminently* gifted, and conceive themselves fit to *teach others*, or such as onely desire to be taught according to the *truth of the Gospell.*

Honoured and beloved in the Lord,

IT is the opinion of some, That the Originall cause of all the miseries of the sonnes of men, was an ambition in *Adam* and *Eve* to be above their Maker; That they aspired to an equality with him is plain, 'Gen. 3. v. 5. this itch of *pride* and *ambition* hath run in through our first Parents blood, into

a the

the veines of every ſoule. There was never in the world any Will-worſhip, but a ſpirituall *Chymiſt* that will trace it into its neſt, will finde it callow in theſe cauſes; ever ſince the devil beſotted man, he hath had a vanity to think himſelfe wiſer then God. Hence it is, that the ſons of men have been continually giving Lawes to themſelves, and it hath been the ſence in ſhort of every corrupt heart continually: *We will not have this God to reign over us.* Princes corrupted have diſdained to make him their *Counſellor*, and corrupt Prieſts have diſdained to take him for their *High-Prieſt*, yea there is not the meaneſt worme but hath an higher opinion of the *imaginations of his owne heart*, for the guide of his waies, then of the *Word of God*, and ſcornes too to make that *a light to his feet, and a lanthorne to his paths.* Reaſon is the great Idoll of corrupt ſoules; ſome ſpeake plaine and tell us there is no other God but what dwels in us, and Reaſon is he; the moſt ſpeake it in effect: For how few is there either amongſt Princes or people, that will vaile their Reaſon to a divine *precept?* and in truth whoever cannot doe it advanceth himſelf above him who is called God, and adoreth himſelfe inſtead of his Maker, and is as much an Idolater as he that boweth downe to a graven Image. This ſin is the fountaine of all *Diſobedience*, and the originall of all quarrels betwixt God and man: Man quarrels with God becauſe he will not let him rule himſelfe; and God with man, becauſe man will not let him rule over

over him. God hath begun to contend, and will I feare yet contend more with the policies of the Earth, for not submitting to the righteousnesse of his Lawes, so much carnall wisdome as is mixt in a Nations Laws, which is contrary to the divine wisdome of the great Law-giver, so much rottennesse there is in the bones of that Nation. Carnall *policie* pleads for toleration for the *Idolater* and *Blasphemer*, for leagues with *Idolaters*, for *strengthening of Nations*. If the Law of God speaks otherwise we may *spare*, but God shall *smite* us for it; we may make *leagues*, but they shall not *stand*. I never looke to see a Nation established in peace, till *Moses* his five Books be to the Rulers of it instead of *Bracton*, and *Cooke*, and *Justinian*, &c. Those that examine will finde that all the pleadings of corrupt hearts against the Judiciall Law (so far as it is an Appendix to the Morrall) For the pattern of Lawes to Nations are founded in this itch of corruption, to advance our owne reason above the Lords will.

But if in the ordering of policies and Commonwealths, and our particular conversations, our proud hearts will needs give Lawes to our selves; yet one would think there should be so much ingenuity left in man, as to be directed by the Lord in those things which concern his Worship, yet even in this man could never put the neck of his Reason under the Lords feet. No sooner had the Lord given the Jewes a rule for his Worship, and forbidden them a worshipping of him by

graven Images, but their reason telling of them that an Image would put them better in mind of *Jehovah*, they bow down to a *Calfe*, *Exod.*32. In short, there was no Idolatry or Will-worship which we have read of, but was brought in upon this score. Hence it was that the Jewes under the Gospell *submitted not to the righteousnesse of Christ.* From hence was the Apostacy and Idolatry of the latter times; All the fopperies of the *Romish Church* are founded upon this foundation; All the *superstition* of the Prelates, the Altar-worship, &c. was rooted here. Why *kneeling* rather then *sitting* at the Lords Table? but because reason told them it was the more reverent posture. Thus man would never be content that the Lord should give Laws to his own house, like a sullen servant, that will not let his Master rule his own Family by his own will, and according to his own pleasure.

In all ages there have been some or other of corrupt hearts, who upon this score have corrupted the Doctrine, Worship, or Discipline of the Church. And hence it is that there hath been so frequent need of *Reformations*.

The worke of which hath onely been to purge the Church of Christ from the sluttery of *carnall reason*, to reduce againe the *wisdome* of corrupt hearts, and to bring it in *obedience* to the *wisdome* which is from above, which is accounted folly with men.

This was the great Worke which God put into our Parliaments hands in the yeare 1641, &c.

And

And it was but time for some to undertake it, when there was scarce a pot of *Manna* in the Lords *Arke*, but a tender conscienced Christian tasting was ready to cry, *Death is in the pot.*

Our Doctrine was corrupted with *Popish, Arminian, and Socinian principles*; I mean the Doctrine preached in all parts of the Nations.

Our *Worship polluted* with Romish *cringings*, and *Altar-worshippings*, and a fardell of unwritten Ceremonies.

Our *Discipline tainted* both in the head and heart. The *Officers Apocryphal* in their very names, instead of Evangelicall *Pastors, Teachers, Elders*, and *Deacons*, we had uncircumcised *Archbishops*, Prelaticall *Bishops, Priests*, together with a rabble of Antichristian *Chancellors, Commissaries, Deans, Prebends, Cantons, Choristers, Proctors, Singing-men*, &c. And for their Administrations, instead of excommunicating *drunkards*, *fornicators*, &c. we had in every Parish-church ringing with *Excommunications* against godly Ministers and people that could not submit to their Will-worshippings, and approve their abominations.

And such as were their *actions*, *such were their persons*. Wickednesse went forth from the Priest into the whole Land; who more lewd and prophane then those that were to be examples of holinesse in purity of Life and Doctrine?

It pleased our Worthies assembled in Parliament to set their shoulders to the Lords worke, and to begin to cleanse his house.

To

To this end godly Miniſters were reſtored, and ſcandalous Popiſh Prieſts rejected (*For what is the ſalt that hath loſt its ſavour good for, but to be thrown on the dunghill*) Apocryphall Officers were taken away, and their irregular actings forbidden; A learned and godly Aſſembly was choſen to conſult and adviſe concerning *a Directory for Worſhip, a confeſſion of Faith, and a form of Diſcipline.* After a long time, and many ſerious debates, all of them were preſented to them, and by their Civill Sanction ratified and confirmed.

And that the form of ſound Doctrine might be kept, and Eccleſiaſticall adminiſtrations purely and regularly adminiſtred, it pleaſed the Parliament further to take care that the Aſſembly ſhould conſult the Scriptures concerning the Will of God, for the regular *Ordination* and appointing of ſuch as ſhould miniſter in the things of God, both preaching the Word, and adminiſtring Sacraments, &c. and at laſt to eſtabliſh an *Order for the Scripturall Ordination of ſuch as ſhould be authorized to Eccleſiaſticall Adminiſtrations*, prohibiting any not ſo ordained from uſurping the ſacred Office of the Miniſtry, &c.

But behold! troubles multiplying in the Nation, and the ſervants care of the Church *ſleeping*, The Enemy (that alwaies fiſheth in troubled waters) ſoweth tares. The ſame meaſure which *Luther* reforming in *Germany* met with, did our Reformers in *England* meet with alſo, from men of the ſame principles.

To

To obstruct the Reformation of *England* in Doctrine, the Devill mustred up a Legion of *Antinomians*, *Anabaptists*, *Arminians*, *Antitrinitarians*, *Arians*, as if all the routed companies of *Ebron*, *Cerinthus*, *Photinus*, *Valentinus*, *Pelagius*, *Servetus*, *Stoik Muncer*, *John a Leyden*, *Arminius*, had met at a generall rendezvous in *England*, and lifted themselves under *Best*, *Stokes*, *Bedle*, *Fry*, &c. and all the *Familists*, and *Libertines*, *Antinomians*, &c. which were routed in New *England*, were againe listed nnder severall Chieftaines in *this Nation*.

To obstruct the *Reformation of worship* and *Discipline*, how many severall *Colours* were displayed of *Sectaries*, the most pleading against all *Government* of the Church for the licentious liberty of their hearts; that would have the old condemned Atheisticall Decree revived, *Vt liceat quo quisque velit Ritu Deum colere*, that every one might worship God after the imagination of his own heart.

And in order to the effecting of this, the Devill could devise no better stratagem than the declaiming of the *Ministeriall Function*. To besiege this Castle (which we trust the *Envious one* will finde scituated upon a rock) Satan musters up Troops of *Erastians*, and *Socinians*, and *Anabaptists*, these proclaime, That the world hath bin cheated with the Notion of a *Ministeriall calling*. Every Christian is a *Priest* to the most high God, and hath authority to *preach and administer Sacraments*, there needs no other calling but gifts, *&c.* But this

being the notorious designe of Satan and his Instruments (having formerly indeavoured in vain to corrupt) now to destroy the Ministry, I shall desire you but to observe how Satan hath managed his Plot.

1. He hath stirred up some to *broach Doctrines to this effect*; That the Ministry is *needlesse*, all the Lords people are Prophets, this was *Korahs* language, *Num.* 16. *Aaron* and *Moses* took upon them too much, all the Lords people are holy.

2. Another party *he hath set to endeavour the withdrawing of their maintenance*; thus *Iulian* the Apostate thought to make an end of the Ministery; thus the Devil would starve out his enemies that he cannot take by storme; to this purpose how many petitions have beene presented, (though blessed be God he hath hitherto stopt our Rulers ears against them) for taking away of tythes, and that their spight was against a livelihood for the Ministry, is plaine; for you never yet heard those Petitioners petition that first another way of maintenance might be setled, yet these (innocent men!) wonld not destroy the Ministry, no they would onely starve them; not stab them, no, onely suck way their bloud.

3. A third party *Satan sets to discredit their Doctrine*; these trumpet it abroad that the Ministers preach lies, their Doctrine is false, and to this end they Print and Preach, and wrest the words of their Teachers, and cavill at the expressions which they doe not understand.

A fourth *project he hath*, is to *set a party to snare their consciences upon civill accounts*; thus the accusers of the three children charged them, *They regard not thee O King*; thus the Princes charged *Daniel*, *Dan.9.* And where is the place that Satan hath not some lying in Ambuscado in, for this End? to fill the Eares of those in Authority with solicitations against the Ministers of the Gospell, *They are they that trouble Israel*; That keepe the people *from yeelding obedience*; Till they be removed no quiet must be expected, *&c.* 4.

A fifth project he hath, *is to lead the Ministers of the Gospell with opprobrious termes*; this is like the benumming of the flesh, in order to the cutting off of the Joynt: whose Eares do not tingle with hearing every filthy mouth reviling the pretious servants of Christ with the termes of *Priests*, *Baals Priests*, *Black-coats*, *Incendiaries*, &c. 5.

A sixth project is, *A generall usurpation of the Office*; hence is proclamed, and practised too, a liberty for any one to *prophecy*; as they call it, if he have but gifts; and it is an easie inference, *If they may preach they may administer Sacraments too*; and then what need any Ministers? This is the great design of Satan this day. And he that runs may read how nimbly and close he prosecutes it. The Lord rebuke him; Truly he prevailes so far, That, 6.

1. *He hath made many Professors, acquainted with the wayes of God, subscribe to his Creed.*

2. *The faith of many others begins to faile*, they

are ready to think, The great Ordinance of the Miniſtry will be prevailed againſt, and their *eyes ſhall no more ſee their Teachers.*

It is not my way to deale in Controverſiall points, nor do I at all delight in it. But, that I might uphold the faith of Profeſſors againſt the malice of Satan, and if it were poſſible, convince others that they kick againſt the pricks.

I have been willing to croſſe my Genius to diſcharge my duty in this enſuing Treatiſe, which may poſſibly cure prejudice if it be read without it. And I hope there is ſo much ingenuity yet left in the hearts of the Profeſſors of *England*, that have been miſguided in theſe erroneous times, that if it be made appeare to them from Scripture that the *Miniſtry is a Goſpell-Ordinance*, *which muſt continue till Chriſt come.* 2. *That Gifts do not make a Miniſter.* 3. *That whoſoever is a true Miniſter of the Goſpell muſt be ſolemnly ſet apart to the worke by a Preſbytery.* They will be then very tender of endeavouring to pluck the *ſtars* out of Chriſts right hand, to undermine the Lord Jeſus Chriſt in his great Ordinance for converſion of ſoules; and alſo take heed of uſurping that *Office* which none ought to take to himſelf.

However, I am confident I ſhall ſupport the *faith of ſome* that begin to doubt that the Lord is *about to root out the Miniſtry*, &c. If I have made it good (as I hope I have) *that the preaching of thoſe that have only gifts, and are deſired to exerciſe them*, is a ſin, and warrantable by no Scripture; then

then let *Socinians* and *Eraſtians* do it, and *Arminians* and *Socinians* do it, but ſurely none that feare the Lord will preſume to do it. Let me particularly addreſſe my ſelf to ſeverall ſorts.

O you that are to take care that the people be taught the Goſpell of Chriſt in truth and ſincerity ; remember that you are the ſervants of Chriſt in this work, you are to take care that *Preachers* be diſperſed into the corners of the Nation, and how *ſhall they preach except they be ſent?* That the Magiſtrates Miſſion is ſufficient to authorize a Preacher was never the Doctrine of any Church of Chriſt, nor hath it the leaſt footing in Scripture. Let *Timothy* and *Titus*, let the *Presbyteries* prove and try, and by *faſting and praying, and laying on of hands*, ſet apart able and faithfull men, and *commit* the Goſpell to them ; and then do you *ſtrictly charge* them to Preach in *ſeaſon* and out of *ſeaſon* in the ſeverall Cities of *England* ; otherwiſe you may ſend ſuch as the Lord hath forbidden his houſe, ſuch as the Lord Jeſus Chriſt will neither be with, nor bleſs, but ſay of them, They ran before they were ſent. We read in the old Teſtament of none that ſet up Prieſts out of Gods order, but they alſo ſet up *new Gods*, and erected a *new Worſhip* ; I am confident your Soules would tremble at the thoughts of the latter abomination. Jeſus Chriſt hath made you overſeers of his houſe, he lookes you ſhould ſee that his *Myſteries* be diſpenſed, but it is his order that they ſhould be dealt out by *Stewards*. O let not the great Ordinance of the Miſtry 1.

ſtry ſuffer by your permiſſion. If it be not Chriſts Ordinance, let the very name be forgotten; but if it be, Their *names* ſhall be *written in duſt* that undermine it. There is a want of faithfull Teachers in the Nation that are learned, and ſo accompliſhed as it were to be wiſh'd thoſe were that muſt ſtop the mouths of gain-ſayers. I know not but private Chriſtians well experienced in the wayes of God, and ſound in the faith, may ſupply the defect: But let them go in to the ſheepfold by Chriſts doore; let them take authority to do it in Chriſts order, and then let them go and the *Lord be with them*; there may be a want of Captains in your Army, and many private Souldiers may be fit for the places, but you will expect they ſhould take Commiſſions before they take the places. It is an ill ſign that thoſe that wil not ſtand a tryall are conſcious to themſelves, that for ſome defect in *faith or manners* they will not be found faithfull. The Church of Chriſt is not yours, but his, and he muſt give Laws to it, and concerning the officers in it.

In the next place let me ſpeak to

You *that are in military employments*; you have been lookt upon as thoſe that have in an eminent manner ſerved the intereſt of the Lord in *England* & have put your lives in your hands for the Land of our nativity, you are the ſtrength of the nation in Creature Eyes. Doubtleſſe the feare of the Lord dwels in many of your boſomes. O let not your Swords be lifted up againſt the Lord Jeſus Chriſt

Christ in this great Ordinance; Have not many of you been brought in to Jesus Christ by the Ministry of *England?* Have you not heard their Doctrine with power and rejoyced in it? Have you not seen the Lord blessing their Labours with the conversion of many soules? Have you not seene the Lord smiting those that have been the enemies of Godly Ministers even by your hands? Have you not professed much to set up the Kingdome of Christ (*Deare and valiant friends!*) Christs kingdome must be ruled by his own Officers, and by his own Lawes. Hath the Lord eminently gifted any of you that are *Colonels*, and *Captaines*, or other officers and Souldiers? Why might you not have *a Pastor and Teacher* in every *Company*? Why might not every Company be a Church of Christ? Why might not you have *Elders*, and *Deacons*, and act in Church-order? Hath the *Lord gifted you?* Why may you not be solemnly set apart to the work of the Ministry, by *fasting and prayer, and imposition of hands?* How should Christ then march with you? The *Ark* of the Lord should be amongst you, and you would carry the Kingdome of Christ into the field to set it in Battell against the Kingdome of Antichrist? While you act out of this order, and give every one leave to exercise his gifts, I beseech you consider, 1. *Doe not you breake Christs order?* How shall they preach that are not sent? 2. *Is it not possible that many Iesuited Sophisters under the protection of liberty* may creep in, and by their subtlely steale in undiscerned

undiscerned poison into the souls of many? O that as you have pretended that the interest, and Kingdome of Jesus Christ is your interest, and precious in your eyes, so that you would let it appeare by a tenderneſſe of every piece of Gospell order, especially of what is of so great a concernment as this is. Doubtlesse that place, *Rom.* 10. 14, 15. Evinceth that a *sent-preaching Ministery is the ordinary meanes of converting soules to Iesus Christ.*

Let me now speak to you my Brethren that are private Christians, whom the Lord hath endued with more *eminents gifts than others*, that the Lord seemes to have markt you out for some greater service than in family relations.

Hath the Lord created in you *a desire to the work of a Bishop?* If it be regular, it is not onely to the work, but to the office; and *if any desire the office of a Bishop, he desires a good thing*, 1 Tim. 3. 1.

My friends! my hearts desire and prayer to God, is, that the number of Labourers in Gods Vineyard might be ten times as great as it is, for truly the *harvest is great, and the Labourers are few*; only let none venture in that cannot answer such a question as this, *by what authority dost thou these things, or who gave thee this authority?* All that I shall beg of you is, *That you would not run before you are sent*; this is all the block I shall lay in your way, all the stop I shall make in your journey. *It is the Ordinance of God that those that take upon them to preach, interpret, and apply Scriptures, should not only be gifted, and desired, but solemnly set apart*

by

by fasting and prayer, and laying on of the hands of the Presbytery? Observe but this order, and goe and preach, and the blessing of the Lord be with you: I am mistaken if there be any true principled *Presbyterians*, that in stead of hindring you, would not rejoyce to be imployed in sending you out (with respect to the place whither you goe) it would be the joy of our hearts to see the empty places of the Nation, and those that are filled with *Popish* scandalous Ministers, filled with such Pastors as feare the Lord, and have a competent measure of Ministeriall gifts, though they be not so accomplished, as those who have been bred up in the Schooles of Learning. Onely *Brethren*, make a conscience of undertaking that serious worke in Christs order, that you may preach like those that have authority, not as those that *runne before they are sent*. Let me but propound a few things to be considered by you.

Consider, *That you have no cleare Scripture precept or president to warrant you*: your practice is *Apocryphall*; this you will finde made good in the ensuing Treatise; indeed many Scriptures are pretended, but if you duly weigh them, you wil find none concluding your case, bring your practice *to the Law and to the Testimony*, and you will finde *there is no light in it*. The Gospel knows no Preachers, but either had an *extraordinary*, or an *ordinary* Mission: It is a known rule, that *Conscientious Christians should undertake no civill actions for which they have not either a generall, or particular* 1.

warrant in the Word of God. But in things relating to the Worſhip of God it is a *Generall rule*, (in which our Brethren and we have long ſince agreed, That nothing *ought to be done without an expreſs warrant in the Goſpell.* Now let but one inſtance be produced out of the New Teſtament of any *private Chriſtians not endued with the extraordinary gifts of the Holy Ghoſt which are now ceaſed, that in a time when ordinary Preachers might be had, or at any time, in an orderly Goſpell-Church (not diſperſed) undertook the work of ordinary preaching, opening and applying Scripture, being neither Apoſtle, Evangeliſt, Prophet, Paſtor,* nor *Teacher.*

2. Secondly, conſider how *dangerous a thing it is to uſurpe an Office*; that Preaching is an Act of Office, you will find proved in the enſuing Treatiſe it belongs to the office, 1 *Tim.*3.1. of a Biſhop, 1 *Tit.* 5.9. How dreadfully did the Lord witneſſe againſt *Korah*, *Dathan*, and *Abiram* for attempting this violation of his order? The inſtances of *Saul* and *Vzzah* for uſurping the *Prieſts Office* are ſuch as may make tender ſpirited Chriſtians tremble, yet they might have as much to ſay as our brethren have from 1 *Pet.* 2.9. where Chriſtians are called a *Royall prieſthood*, for the Lord had told that whole Nation, *Exod.*19.6. that they ſhould be *a Kingdom of Prieſts, and a holy Nation.*

3. Thirdly, *Is it not harmleſſe to learne?* (My Brethren) are any of you ſo taught that you need no Teacher? *He that thinketh he knoweth any thing,* 1 Cor.8.2.

knoweth

knoweth nothing as he ought to know it (saith the Apostle.) *David* thonght it honourable enough for him to be *a door-keeper in the house of the Lord.* Is it not easier to receive then to give suck? Who aspireth to the Crown, but he that knows not the quiet of a Subjects head above a Princes? who desires not rather to be a Sojourner then to rule a great House, but those that never tried the latter? for,

Is it not hard to teach? My beloved friends! we are with you in much feare and trembling; and when we have consulted the *original*, weighed the *coherence* of a Text, compared our thoughts with the thoughts of many other Divines, and chiefly compared a Scripture with other Scriptures, yet are we trembling, and see cause to cry unto the Lord with St. *Austin* (before our Interpretations of Scripture, *Fac Domine*, Grant Lord *that we may may neither be deceived our selves in the understanding of thy will, nor deceive others by false interpretation*; It is one of the greatest pieces of High Treason against the Almighty to adulterate the Coyne of his Word, and wrest his meaning: If we had nothing else to doe but to consult the *Originall*, to compare Scripture with Scripture, and to consider the coherence, (which are necessary to any true interpretation of Scripture) and then to cast our thoughts into order, that we might communicate them to you, we shall finde it a worke impossible to be dispatcht in so little time as we know is the *all* you can spare from your necessary 4.

callings, especially considering there lies a duty upon you towards your Families, that they may not be Ignorants while you are teachers of others, lest you prove worse then *Infidels*; when the Apostle cried out, *Who is sufficient for these things?* can we thinke he thought every man was sufficient? Surely none will say they have their sufficiency from *immediate revelation*, for although the Lord so supplied the necessities of his Primitive Church, it wil yet be hard to prove that in the age we live in (being blest with ordinary meanes) God so discovers himselfe to any in the neglect of them. *Timothy* was commanded (in order to his accomplishment for the Ministeriall worke) *to meditate upon Pauls words, to give himselfe wholly up to his businesse, that his profiting might appeare to all.* It is much to be feared, that those who in these daies begin their preachings with, *The vision of the Lord*, are of the number of those, *Jer.* 23. 16. *that make the people vaine, speaking the vision of their own heart, and not out of the mouth of the Lord*, ver. 27. *Which thinke to cause the Lords people to forget his name by their dreams which they tell every man to his neighbour.* But further Christians!

Doth not your practice argue that you are too much taken with the conceit of your own parts? This, O this is the great sin of our Age. Parts are advanced instead of Grace, and Grace is swallowed up in parts; this was the great sin of the Church of *Corinth*; the *spot* that spoyled their *beauty*; the sin that laid their *glory in the dust*; this made them call

call in question *Pauls* Ministry, and Apostleship. The *Apostles were fooles* for Christs sake, but *they were wise* in Christ; the Apostles were weake, but they were strong; the Apostles were *despised*, but they were *honourable*; the Apostles were poore empty fellows, but they were *full and rich*. That famous Church abounding in many gifts, *utterance knowledge, &c.* and their knowledge *puft* them up to think higher of themselves *then they ought*, and this ended in an heaving *at the Ministry*, to thrust it out of the Church, as may be discerned by the Epistle of *Clemens* to them, wherein he vindicates the Office of the Ministry. --*Apostoli nobis à Christo Evangelizaverunt, Jesus Christus à Deo, missus enim est Christus à Deo, &c.* "The Apostles, saith he, "preached the Gospel to us, being sent from "Christ; Christ was sent from God, the Apostles "from him, and both was done orderly, according "to the will of God; for they receiving com-"mands, and by the resurrection of Christ, being "fully ascertained, and confirmed by the Word "of God, in a certaine confidence from the holy "Ghost, they set upon their worke, declaring "that the Kingdome of God was come, and prea-"ching the Word in Cities, and Regions, &c. "and appointed Elders, and Deacons over those that believed. The Apostles (saith he) knew "from our Lord Jesus Christ, that there would be "a contention concerning the Ministry, and for "this reason they appointed the Officers afore-"said, and left Officers, and Offices described

2 Cor. 4. 6, 7, 8, 10.

Clemens in Ep. ad Corinth, who lived within 113 yeers after Christ.

"for the Church afterwards, that approved men "might succeed them when they were dead in "their places, and execute their Offices: and "(saith he) for such as are so appointed by them, "or of other famous men their Successors with "the consent of the Church; who have served "the Fold of Christ humbly, and blamelesly, "without disturbing it, *&c.* and who of a long "time have had a good report of all, we judge "that they cannot be put out of their office with-"out injury. Thus he to that Church which was then mutining against its Ministers, as appeares by another clause of that Epistle, where he tels them, It was a shameful thing that the famous Church of *Corinth* should *Contra presbyteros seditionem movere*, raise a sedition against Ministers; & bids them who laid the first foundation of that schisme *in obedientia subditi estote presbyteris*, to be obediently subject to their Elders, and bowing the knees of their hearts to be instructed in repentance, *&c.* all along his Epistle he makes their sin of Eccleasiasticall sedition to be the Daughter of their Pride, in regard of their own parts & abilities, *&c.* And truly, to cure the Spirituall itch that is in many after the ministeriall Function, there needs no more than *humility* be prescribed to take down the tympany of their conceited, & diseased *gifts*; the humble soule will startle at so great a work, and cry out, Lord let me be taught, as for the worke of teaching, πρὸς ταῦτα τίς ἱκανός, *who is sufficient for these things.*

Have

Have you gifts, and *is there no other way to improve them?* The woman that hath gifts is yet commanded to keep silence in the Church, and to learne of her husband at home; her Husband is a Teacher there; O that you would thus lay out your gifts, teach your wives, and teach your children and servants, and leave publike teaching to publike Officers; Do you *sometimes meet together?* And is there no other profitable exercise to spend your time in but this? I can remember fourteene or fifteen yeares since when the power of Godlinesse was more a great deale in fashion than it is now; and the world was more full of mortified, humble, strict walking Christians, that I (though little more than a child then) was often at such meetings, where one or other usually repeated one or more Sermons (lately heard) and some others prayed, there was a great deale more fruit seen of such spending their time in private meetings than our late (prophecying) meetings have produced; Christians then made not so much shew of gifts, but a great deale more shew of grace than they now do; then they kept *Merchants shops*, now but *Pedlers stalls*, where every trifling bit of *Ribband* is set forth. Further yet my Brethren. 6.

Enquire and see, hath not this practice beene *generally condemned by all the Churches of Christ, by the most old Orthodox puritans, and Non-conformists?* I do not say their Judgement were infallible, but humble Christians will rather think they may be 7.

If Christians that pretend to Christ would take *heed what they heare*, they would also be conscientious whom they heard; for *can a man gather grapes of thistles, or figs of thornes?* Surely a little reason would tell a Christian that he that should be heard must be *faithfull* and able to *teach, sound in the faith*, one that *preacheth with authority*, one that hath meditated upon those things he preaches, and given up *himselfe wholy to them*; not one that errs in the *fundamental truths of Christ*, not one that runs before *he is sent*, who can speak nothing from *Christ* to the soule, no more than *Ahimaaz* could to *David* (who onely ran by permission) but when he came there could say nothing. Surely they would not spend that time which should be spent in a conscientious waiting upon the publike Ordinances of Christ, in hearing such, as neither have time to meditate upon what they speak, nor give up themselves wholly to their work. Did Christians make a conscience *how they heard*, surely they would not goe out to heare, making this onely their end, to hear *what they will say that speak*, to make themselves matter of laughter and discourse, yet this is all the account I finde the most can give of their hearings of this nature. My deare Friends! *as a man mocks another, so will you mock the Almighty* in his Ordinances; Take heed this be not a snare and ruine to your immortall Soules.

2 Sam. 18. 22.

I know I have writ in a perilous time, and at a great disadvantage, what the Father complained, that *the whole world was turned Arrian* may be

turnd upon us. This Ordinance is every where ſpoken againſt; The *Miniſtry* both in the name and thing is grown a *deriſion* and an *abomination*; The cry of our Age is for *liberty* ſo much, that the moſt are for Gods Incloſures to be made *Commons*. Our Age is much for *Univerſalities*, Univerſall *preaching*, and Univerſall *hearing*; and no wonder, when even Jeſus Chriſt is made an *Univerſall Redeemer*, that petty *Univerſalities* ſhould be in faſhion too; no wonder that in this Age, that hath been ſo full of *State Levellers*, there ſhould be a Faction of *Church Levellers* alſo: But hearken to the Lord by his Prophet, *Jer.* 23. 32. *Behold I am againſt them that prophecie falſe dreames* (ſaith the Lord) who are they? *verſ.* 31. Thoſe that uſed their tongnes, and ſaid, *He ſaith*, ver. 21. Thoſe that were *not ſent, yet ran*, againſt theſe the Lord witneſſeth; thoſe that *do tell them, and cauſe my people to erre by their lies*, and by their lightneſſe, yet *I ſent them not, neither commanded them, therefore they ſhall not profit this people at all, ſaith the Lord.* For the *Prophets* themſelves, God is againſt them (he ſaith) for their preaching it *ſhould not at all profit the people*; and why? (*therefore* (ſaith the Text) *becauſe they prophecied, yet he ſent them not, nor commanded them.* Heare and tremble you that *feare the Lord*, and yet are ſo ready to ſacrifice your ears to thoſe that have no authority from God to your ſoules; you go out to heare under the curſe of God, having this aſſurance, that their *preaching ſhall not profit at all*; tell me then no

more what *ſweet truths* you heare, how *much is got* by hearing ſuch an exerciſe, how much you *learn*, *&c.* Here's the Word of the Lord againſt this *deceit of their hearts*, and your *fancy* of *profiting* is but a *diabolicall deluſion.*

I am ſenſible enough that by this Treatiſe I have endeavoured to ſtrenghen an Ordinance of Chriſt which moſt *think falling*; but beſides that, I am of another beliefe (maugre all the rage and malice of hell) it cannot enter into my thoughts that the *ſtars that are fallen* from Heaven ſhould have ſo maligne a reflex, powerfull influence as to pull down thoſe *ſtars which the Lord Chriſt hath declared* himſelfe to *hold in his right hand:* I ſay, beſides this I am ſatisfied in what I have done, with the ſpeech that *Luther* was ſometimes wont to encourage timorous *Melanchton* with, *Si nos Ruemus, ruet Chriſtus una ſcilicet ille regnator mundi, & eſto ruat, mallem ego cum Chriſto ruere qnàm cum Cæſare ſtare.* There have I ſet my reſt; If the Miniſtery fals, Chriſt muſt fall too, and his Word and Kingdom muſt fall: Even Chriſt the great Ruler of the world, and I had rather periſh with Chriſt than (to ſtand with Hereticks and blaſphemers) out-live the Kingdom of Chriſt in *England.* Poſſibly it may be reſolved ſo here, that if ſome may have their wils it ſhall fall: But as *Luther* ſaid, *Longè aliter in cœlo, &c.* the reſolutions of men, and of the eternall God will be found differing in the end concerning this matter.

Reader, I ſhall deſire thee not to read this book with

with *Expectation* of any thing new. In my ſtudying the caſes I find that all the weapons of our Adverſaries are the ruſty *tooles* that the *Anabapiiſts* had in *Luthers* times, and I have returned thee *Calvin*, and *Peter Martyrs*, and *Zanchy*, and *Chemnitius* his anſwers, ſhields which they were never able to pierce. Thoſe ruſty Arguments were filed over againe in the Low-countries by *Eraſtus*, and *Socinus*, and another (of a better ſpirit than either of them, however the Lord ſuffered him in ſome things to miſcarry) *viz.* Mr *Robinſon*, and they were againe repelled by learned and holy Mr *Rutherford*, *Gilleſpy*, &c. The Devill in our Age hath ſhewed himſelfe more blockhead than ever, for I know not whether any one new Argument hath been produced. It is good for chriſtians to ſee how the ſame ſpirit worketh ſtill, and begins to be out of breath, but (poſſibly that Ages beſt weapons to defend their cauſe was their tongues) I have not troubled the Reader with many quotations of Authors; for,

1. For the Ancient Fathers, none that lookes into them and finds their Epiſtles *Ad epiſcopos, Presbyteros, Diaconos, clerum & plebem*, but will find their Judgements full enough for a Miniſtry diſtinct from gifted Brethren.

2. For *Popiſh writers*, all that know any thing of them know that they make Ordination a Sacrament, and *Calvin* in ſome ſenſe profeſſeth he could alſo call it ſo, (ſo reverent an opinion had he of it.)

3. For *Lutherans*: I found many of them quoted by Dr. *Seaman*, which hath spared me the trouble. Some few *Calviniſts* I have made uſe of; but indeed I have been ſparing, becauſe I know our Brethren would *appeale to Ceſar*, if I had brought them before *Feſtus*, they would have appealed to the *Rule*; thither therefore have I deſired they ſhould goe, even *to the Law and to the Teſtimony*, and may the Lord enjoyn their conſciences never to depart from that court till they be convinced of this, and every Truth.

I have not endeavoured to deceive by the Sophiſtry of *Logick*, nor the deceitfulneſſe of *Rhetorick*; Naked truth is moſt Lovely and deſirable to thoſe who have a deſigne to *eſtabliſh*, not to *confound*, to *do good* and not to *ſeduce* their hearers: This I muſt profeſſe to be my deſign.

Poſſibly what is done may be anſwered with a ſcorne or jeere, for that is a trick the Devill hath taught his Diſciples in this Age; *Sam. Richardſon* ſhall anſwer the *London-Miniſters*, and *Kate Childly* ſhall lay on tongue upon Mr *Edwards*. (I could ſhew you that this is but an old piece of ſlight too, no new trick of the Devill, for indeed he is but playing over his old fooles games again.)

Reader, if thou wilt anſwer ſoberly, through the leave of god, I ſhall give thee as ſerious a reply as I can, if otherwiſe, I ſhal judge thee *conſcience-condemned*, and only ſpread thy railing paper before the Lord, and ſay, The Lord rebuke thee.

I have no more to adde, but to beg of thee to weigh what thou readeſt without prejudice, to try it by the Scripture, and ſo to practice as thou dareſt to juſtifie thy practice before the Lord Jeſus at his day of appearing. I reſt,

The meaneſt of the Meſſengers of the

Lord Jeſus Chriſt in the ſervice

of the Goſpel,

JO. COLLINS.

continue in the Church; you have the question shortly thus.

Whether according to the word of God and Gospell of Christ it is necessary under the Gospell that there should be certaine persons, to whom it should peculiarly belong to Minister in the Church, and to dispense out Gospel Ordinances.

And to the question thus stated, I answer Positively.

That it is the will of God, that to the end of the world, there should be certaine persons appointed, to whom of right it should peculiarly belong to Minister in the Church, and to dispense out Gospell ordinances to the people.

I have here not many adversaries, nor very considerable, but some I have [b] *Anabaptists*, and *Swenckfildians*, and *Socinians*, and some *Ecasians*, and *Seekers* in our age. These all cry out with one mouth, that *the world is abused with a company of men that call themselves Ministers*, and with a notion of a *Ministeriall calling*, &c. that there is no such matter; but *we shall all be taught of the Lord*; and all the Saints are *Priests to the most high God*, and every one must *teach his brother*, &c. I find the question spoken to by divers holy learned men, *Aretius*, *Zanchy*, *Gillespy*, &c.

I shall indeavour to give you the summe of what they have said, and possibly adde something more, and enlarge upon something they have hinted to prove the Propositions.

1. *From the very Law of Nature*, what is Universally written in the hearts of all, is generally concluded truth, it is an argument is usually brought to prove, that there is a God, because *Nature hath imprinted a Notion of a divine Nature in all*; so that (saith Mr. *Purchas*) though there have been Nations found out *that have wanted Kings, Lawes, Order, &c.* Yet there was never any found out, but *worshipped some God or other*. Nor can there (I believe) be produced an instance of any Nation (what God soever they worshipped, or in what order soever) but

Vid. Calv. Instit. l. 4. c. 3, n. 2. & n. 10.
Vid. Aret. Probl. theol. loc. 63. p. 346.

[b] *Vid. Chemnit. loc. com. part. 30. 129. 130. 131.*
Vid. Bucanum. loc. com. de Ministerio q. 41. p. 502. Pareus in Rom. 10. v. 14. 381. c.
Vid. l. Martyr. loc. com. de Ministerio. 528.
Vid. Buchan. loc. com. de Minist. q. 44. Chemnit. loc. com. part. 30. 130.
Vid. Zanchium. in quar. præceptum. p. 768. 777 Neq. probamus dogma Anabaptist. unicuiq; licere fungi Ministerio &c.

but they had likewise set officers for that worship; the Scripture tels us of the Priests of *Baal*, *Dagon*, *Midian*, of the *Southsayers*, and *Diviners*, and Priests of *Egypt* and *Babylon*; those that read, *Purchas* his Pilgrimage, and *Alexander ab Alexandro geniales dies*, and *Godwins Antiquities*, will find instances enough of this. Gen.47.22,26.

It is a principle, that the Lord hath writ, and is in the Nature of all (who have not disputed out their naturall *light*) is, that *there is a God*, and that *this God is to be worshipped*; so that *there are some to be set apart*, *whose office it should be to Minister in the things of God*, so that I may argue for a Ministry with the Apostle. *Doth not nature it selfe teach, &c.*

2.

Nor is this a *Principle of corrupt Nature*; for we shall find it a piece of *order*, which God hath alwayes observed from the beginning of the world (saith *Zanchy*) *non cujus licuit esse Sacerdoti*, every one might not be a *Priest*, but the *Priest-hood* belongeth to the *firstborne*; and we read of *Melchisedich*, who was call'd a *Priest of the most high God*, Gen. 14. 18. Under the *Law*, the Priesthood rested in the tribe of *Levi*, and the Priests and *Levites* were Gods ministry then, *Heb.* 7.12. *The Priesthood was changed*, the *effice of Ministers* was not taken away, but *changed*. Indeed the office of the *High-Priest* was al together a *Type* of Christ and *abrogated*; but the *Priesthood* was a Type of a perpetuall *Ministry* under the Go spell; and though the offering *Sacrifices* be ceased, and the name *Priests* ceased; yet even after the comming of Christ, it pleased him also to *set apart some for this work*. Before Christ came *Iohn Baptist* was the only Gospell Preacher we read of; him the Apostle calls the *Lords Messenger*; Christ sent out the *Seventy*, not all his disciples; but the *Seventy*, Luk. 10. 1. and the 12. *Math.* 10. 1, 2, 3. when he was to ascend up to heaven, he gives the twelve Commission, *Mat.* 28 19,20. *Go Preach and Baptise*; when one of them failed, they did not all take his

Zanchy in quar. præceptum, l.4. p.771.

Gen.14.18.

Luke 10.1.
Mat.10.1,2,3.
Mat.28.19,20.

Acts 1.25,26. office, but they chose one, *Acts* 1. 25.26. *to take part in his Ministry and Apostleship*; they appointed seven others,

Acts 6. 6. Acts 14.23. some of which were Preachers *Acts*, 6. 6. *Acts*, 14. 23. *Paul and Barnabas ordained Elders in the Churches. Paul*

1 Tim.5.22. 1 Titus 9. writes both to *Timothy*, and *Titus*, 1. *Tim.*5. 22. 1 *Tit.* 9. to do it: accordingly we read the Primitive Churches from the Apostles time downward, continually set some apart for this work; nor was this sacred office (as distinct from the people) ever denied till some furious *Anabaptists, Ecasbans, Socinians, & separatists* troubled the world with their idle fansies; now whether that order which the Lord alwayes caused to be observed in his worship, which Christ established and observed, which the Apostles observed and all their successors, be the order of Christ, oe that which indeed is no order; but the Branfick notion of idle heads, tending to the confusion of all Gospell Churches, and Church order, to the bringing of the worship of God into contempt, to the dishonouring the precious names of God by Errors and blasphemies. Let every sober Christian judge. But lest some should think these Arguments not concluding fully enough, I shall adde some others.

3. *That Ordinance, for which, and to which there are many lasting pretious promises made, that must be*, and continue till those *promises be fulfilled.* This cannot be denyed, for there shall not *one tittle of the word passe away, all shall be fulfilled, the promises must be Yea and Amen, none shall say that the promises are of none effect.*

Vide Gillespy Miscell.q. c.1. p. 2.

But I shall prove. 1. That there are promises of such an order of persons as Ministers made to Gospell Churches.

2. That there are promises made to them, who shall be in that office and work.

1. I shall prove, that the Lord under the old Testament, promised to his Churches under the New Testament, a *certaine order of persons* distinct from the *multitude*

of

of believers, who should Preach the Gospell to them, &c. Ier. 3, 15. *And I will give you Pastors according to my owne heart, who shall feed you with knowledge and understanding*; now that this promise is to be fulfilled under the Gospell, besides the current of expositors, you may plainly see by *ver.* 17. *At that time*, all Nations *shall be gathered unto it to the name of the Lord to Hierusalem*; and *v.* 16. It relates to a time, when the Jewish worship should be abolished, and they should say no *more the Ark of the Covenant of the Lord, nor should it come into their minds, nor should they remember it*, you have another promise, [a] *Ier.* 23.4 *And I will set up shepheards over them, which shall feed them, &c.* All the sheep should not be *shepheards*; but the Lord will set up *shepheards over them*, some that should be in office to feed them; now that this promise referres to the time of the Gospell you may plainly see by *v.* 5 6, 7. I might instance in divers others, as *Isay* 30. 20. *Polanus* saith that, *Ministerium Evangelii est gloria illa promissa*, * *Isay* 60. 1. the Gospell is that promised glory. *Is.*60.1. and that that place *Is.* 66.19.20. is to be understood of the Apostles who were the first Gospell Ministers: Thus I have shewed that the *Ministry* (considered as an office) is a promised Blessing, which God hath engaged his word for, to the Gospell Churches, and it is plaine from *Isaiah, ch.66 v.* 20, 21. that it shall last till the Jewes be called, for out of them, the Lord promiseth to chuse him, Church officers; *Priests and Levites, v.* 21. So that except we will make these promises of none effect, the office of the Ministry must continue.

Secondly, we find *a Lasting promise made to them*, Math. 28.20. *I will be with you to the end of the world*; it is a command and promise primarily made to the Apostles, and next to them to all that should succeed *them in the work of the Ministry*, as the most judicious expositors expound it; and though some play upon the word

Vide Occolampadium ad loc. Vide Piscator. ad loc. English Anno.

[a] Jer.23.4. v.5,6,7. *Esay 60. 1. *Pol.Syntag.l.2. p.554,555. Is.66.19,20. Is.66.20,21. *Nomine Sacerdotum & Levitarum significat se ex corpore ecclesiæ quæ ex gentibus colligitur daturum Ministros & doctores &c. Vide Brentium ad loc.*

2. *Vid. Calvin. Instit.l.4.Sect.6.* en Sanctum. inviolatam & perpetuam legem &c. Nec vobiscum tantum, sed & vobis mortuis cum vestris successionibus: *Pareus ad loc. Vid.* Mr. *Greenhill*, second part expositor. on Exe. ep. ded. p.4.

αἰῶνος, and would have it only signifie a present age; yet there is no ground for it, if they consider how it is used generally in Scripture, &c. Mr. *Greenhill* in his Epistle to his second part of his expositions on *Ezekiel* hath noted, that God hath annexed to the Ministry, *Conversion, Regeneration, Addition of sinners to the Church; and to himselfe, faith, the perfecting of the Saints, &c.* Now surely, these are things God will be doing *to the end of the world.* But I proceed to another argument.

Vid. Mr. *Greenhill.* ibid.

Arg. 4. *Vid. Zanch. in quartum præcept. p. 771. Vid. P. Martyr. loc. com. p. 528. 2. F.*

What God hath set up in his Church, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto the measure of the stature of the fulnesse of Christ. That must continue till the Saints be perfected; and *till we be all come in the unity of the faith, and the knowledge of the Son of God unto the measure of the stature of the fulnesse of Christ.*

But *there is a certaine order of persons in office,* whom God hath *set in his Church for that end.*

The Proposition is plaine, *because the meanes cannot be separated from the end, for which God hath appointed them.*

Eph. 4. 11. And it is as plaine, *Eph.* 4. 11. that God hath set *some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers* for these ends, *v.* 12. therefore they must continue till these ends be accomplished; now compare that place with, 1 *Cor.* 12. 29. and you shall find that but some are appointed for this work, *are all Apostles? are all Prophets? are all Teachers?*

Arg. 5. *For what should not have been, God in his word would not have made a provision.* But God in his word hath provided by severall Gospell precepts for the maintenance of Gospell Preachers, *Gal.* 6. 6. *Let him that is taught in the word, communicate to him that teacheth in all good things,* 1 *Tim.* 5. 17. Those that labour in the word and Doctrine, are especially worthy of double honour, *v.* 18. you shall see what a part of that honour is, 1 *Cor.* 9. 14.

Vid. Luther. ad loc.

9. 14. *The Lord hath ordain'd, that those who Preach the Gospell, should live on the Gospell.* Surely if there had been none whose office it should have been to have Preacht the Gospell, the Lord in his word would not have provided a maintenance for them. *Vid. Parcum ad loc.*

If there were to be no such office under the Gospell, the apostle would not have said, 1 *Tim.* 3. 1. *That if a man desires the office of a Bishop, he desires a good work*; now what the office of a Bishop was, you shall see, 1. *Titus*, 9. it was to *exhort, and convince gainsayers.* Let none understand by the office of a Bishop there, the office of a *Lordly Prelate*; but the office of a Preaching *Presbyter*; for the Bishop (saith the Father) was no more in the primitive Church; then, *Primus inter Presbyteros*, the first amongst the Preaching Elders; and so Authors that are Orthodox agree. Arg. 6. *Aret. Problem. theol. loc. 62: p. 342. Aretius, Buchanus. P. Martyr. Calvinus, &c.*

The necessity of this divine Ordinance appeares further, by the use that God himself made of it. God himselfe sends *Cornelius* to *Peter* to be instructed in the way of the Lord, *Acts*, 10. 3. And *Paul* to *Ananias*, *Acts* 9. 6. Yet that was a time, when the holy Ghost was given in a greater measure then ever it was since; and *Paul* had an extraordinary call from heaven, this is Mr. *Calvins Argument.* Arg. 7. *Calvin. Instit. l. 4. c. 3. sect. 3.*

Christ himselfe took not the office upon him of himselfe (saith *Zanchy*,) so the Apostle argues, *Heb.* 5. 4, 5. he had an extraordinary call from God: which plainly argues, that those that take that office upon them, must have one call or other *extraordinary*, or *ordinary.* Arg. 8. *Vid. Zanch. in quartum præcept p. 771.*

If this office had not been to have continued in the Church, the Apostle would not have described the qualifications of such as were to undertake it, as he doth both, 1. *Titus* 5, 6, 7, 8, 9. and 1 *Tim.* 3. 1. 2, 3. this is *Zanchyes* Argument, and *P. Martyrs.* Arg. 9. *Vid. Zanch. ib. Vid. Pet. Mart. loc. com. 529. 2.*

If it had not been to have been a standing office, but to have ceased with the Apostles, the Apostle would not have required Arg. 10. *Zanchius*, ibid.

required *Timothy to have laid hands suddenly on none*, 1 *Tim.* 5. 22. (of which place more hereafter) this is *Zanchyes* argument.

Arg. 11. *Zanchy. Ibid.* Cum omnia juxta mandatum Apostoli ordine fieri debeant isti omnia miscere vellent atque confundere, quod est unicũ diaboli studiũ cui nihil aque displicet, potissimum in rebus divinis quam recta ordinataque institutio *P. Martyr. loc. com. p.* 528. *H.* *Hic ministerii Ecclesiastici necessitas fundatur quoniam Deus non vult nunc cælitus ecclesiæ loqui, sed per preccones verbi. *Pareus* in Rom. 10. 14, 15. *Calvin instit. l.* 4. *c.* 3.

Again (saith *Zanchy*) the Apostle sayes, 1 *Cor.* 14. 33. *God is not the author of confusion*; now if every one might Preach, what confusiou would there be in the Church of Christ? *Qualis obsecro facies esset Ecclesia si ibi sine ordine viveretur, ad ministerium curreretur, & quod luberet liceret.* What manner of face would the Church of Christ have, if in it every one might runne upon the work of the Ministry, and do what he listed?

Arg. 12. *If hearing be necessary, and a standing Ordinance and duty, then a Ministry is*; this is plaine from 10. *Rom.* 15. *How shall they heare without a Preacher? and how shall be Preach except he be sent?* * In short, whosoever heares, must *heare*, either from *God*, or *Angels*, or *Men*; now, that the Lord speaketh in these latter times, not by himselfe immediatly, nor by *Angels*; but by his Son, *in his Gospell*, nnd by his servants, extraordinary or ordinary, is plaine from *Eph.* 4. 11. 12. And Mr. *Calvin*, and others give severall reasons for it. But that hearing is a standing necessary duty, is plain from *Is.* 55. 3. *Heare and your soules shall live*, Ro. 10. 17. *Faith comes by hearing*; and *hearing by the word of God*, *v.* 18. and saith *the Apostle, how shall they heare without a Preacher? and how shall they Preach, except they be sent*. So that if hearing be necessary; *sent Preachers* are necessary.

Mr. *Gillespy Miscell.* Questions, c 1. p. 3.

Arg. 13. Mr. *Gillespy* argues further. *That the Gospell is to be Preached* to all Nations, *Mat.* 24. 14. *Luk.* 24. 47. and all the world over, and to every creature; and it is the ordinary means to save them that believe, *Ro.* 10. 14 Now, *the Gospell will not be thus Preacht*; nor *all the Elect brought in till Christ comes*; therefore the Preaching of the Gospell must continue, and the preachers of it.

The same reverend Author, further argues from *Luke* 12. 42. and from 1 *Tim* 6 14. and from *Rev.* 2. 24, 25. and further

further, that it is the priviledge of the new *Hierusalem*, only to be without a Temple, &c. *Rev.* 21, 22.

Zanchy. t. 4. in *quartum præceptum* inforceth Arguments, to prove the necessity of this calling in the Church. *Vid. Zanch. t. 4 in quartum præceptum.*

1. *From the end of it*, which is perpetuall.
2. *From the Materiall cause of the Ministry.*
3. *From the efficacy of their Prayers.*
4. *From Christs Preaching, to* Adam *and* Eve *in Paradise.*

Aretius also, hath another Argument, drawn *a nostrâ Imbecillitate*, from our weakness: we can, saith he, never be sure of our faith and salvation, if we be not sure, *de doctrinâ docentium*, concerning the doctrine of those that teach us; of which, saith he, we cannot be sure, if we be not sure they have a lawfull call; this seemes like the Apostles arguing *Ro.* 10. 14. but I shall not insist upon it. *Vid. Aret. Probl. theol. loc. 63. Zanch. in quart. præcept. 772.* Est igitur dogma sedi iosum & diabolicum, dogma anabaptisticum de hominibus sine discrimine permittendi functionem Ecclesiasticam Suscipere, & Ecclesiam docere. *ibid.*

I shall add no more Arguments, to prove the truth of it, except I had more considerable adversaries then I have; and those that there are, had more considerable Arguments then they have yet been able to produce: what they have let us heare a little.

First, they tell us, that *Ier.* 31. 34. It is said, that *they should not any more teach their neighbour, but all should be taught of God.* *Ob.* 1.

This Argument I find long since answered by *Buchan.* and lately, by Mr. *Gillespy.* *Sol. Bucani. loc. com q. 29. de Min. §. 497.*

1. The Prophet onely meanes in that place, that under the Gospell, the Saints should not onely be taught by the Ministry of the word; but should also *have the inward* Non autem vult quod cesset omnis doctrina, frustra enim essent doctores, &c. *Vide Oecolamp. ad loc. Vid.* English *Annot. ad loc.* Idcirco prædixi me vobis non ut ignorantibus Scribere, &c. *Lorin.* in 1 Jo. 2, 7.

eaching of the spirit, as 1 *Io.* 2. 27. so *Gen.* 32. 28. God ayes, *Thy name shall no more be call'd* Jacob, *but it shall be called* Israel; yet his name was call'd *Iacob*, many a time after that: but he had a further name of Honour too; so when the Lord promised, that the time should come when they should not *teach their neighbours*; his meaning only was, that the time should come, when his children should not only be taught *by men*, but *by his Spirit* also; so 1 *Io.* 2. 27. 'tis to be understood, where the Apostle tells them, they have no need any one should teach them.

Vide Gilespy Miscel. Quest. p. 4. Primo loquitur comparatè, &c. *Pareus in Hoseam 6. 6.*

2. (Saith Mr. *Gillespy*) *It is to be understood comparatively*, as God said, *Hos.* 6. 6. *he would have mercy and not sacrifice.*

3. Or thirdly, saith he, the meaning is, *That they should not be taught by men as Ignorant*, as the Law is said *not to be made for a righteous man*, 2 *Tim.* 1. 9.

Ob. 2. Secondly they say, *God can teach us other wayes, though we have not Priests, &c.*

Sol. This Argument was long since answered by *Aretius*. It is true God can doe so; but it is not the Question, what God can doe by an *extraordinary power*, but what he will doe? God could have taught the Jewes without *Priests and Levites*, and have planted the Gospell without Apostles, yet he made use of them.

Aret. Problem. theol. loc. 63. 346.

Ob. 3. Thirdly they object, *That we have many instances of such as were enligtned, and converted without an ordinary Ministery.*

Sol. Gods extraordinary workings argue not, but this is his ordinary way, that *faith should come by hearing of Preachers*; according to *Rom.* 10. 14. we doe not deny but amongst the heathens who have not Preachers and Ordinances, there may be some that have Gods marke for his sheep: but this is not Gods ordinary way.

Vid. Aret. ibid. *Vid. Pareum in Ro.* 10. 14. *& in dubiis, ad loc.*

2. *This Argument will conclude as well against all Ordinances.*

Fourthl

Fourthly they tell us, 1 *Pet.* 2. 9. All the Saints are call'd a *Royall Priesthood*, &c. And so *Rev.* 16. *He hath made us Kings and Priests to God.*

Ob. 4.

1. Truth: and as much was said to the Jewes, *Exod.* 19 6. Yet all the Jewes were not Priests to offer up ordinary Sacrifices *in the Temple*; or to teach in the Synagogues.

Sol. 1. *Vid. Pet. Mart loc. com. 529. a. b. Vide Chemnit. loc. com. p. 30. 130. b. Mr. Gillespy Miscell. Quest. p. 6. Vide Lorinum. ad loc. p. 217. 13.*

2. They have other Sacrifices, to offer besides Preaching, 1 *Pet.* 2. 5. Spirituall Sacrifices, acceptable to God by Christ; see what these Sacrifices are *Ro.* 12. 1. *Psal.* 51. 17. *Psal.* 141. 2. *Heb.* 5. 7. *Rev.* 5. 8. *Psal.* 50. 14. 23. *Heb.* 13. 15. *Phil.* 4. 18. *Heb.* 13. 16.

3. *By the same Text they are Kings too*, a *Royall Priesthood*; what? the *Miter*, and the *Scepter*, both belong to them? beware of Popes! takes heed of Levelling both Church and State. These answers I find both in *Peter Martyr*, and Mr. *Gillespy*, and they are sufficient.

If there be a necessity of a Ministeriall calling; then there was alwayes *one in the Church*; and *what is this but a Popish succession, &c.*

Ob. 5.

Our believing a perpetuall Ministery, doth *not oblige us to believe, either a lineall, or visible succession, that was alwayes pure*, no more then our believing a perpetuall Church, doth oblige us to believe a perpetuall visible pure Church.

Sol. Vide Gillespy ibid. *p.* 5. *Vid. Zanch.* 775 776. *p.* 4. *t. in quartum præceptum.*

2. Mr. *Rutherford*, goes very neere to prove a visible succession of Protestant Ministers: I meane such as held the Protestant Doctrine, from the Apostles dayes. *Vid. Rutherford*, Divine Right p. 230. 231, 232, 233, 234, &c.

But *Christ forbad his Disciples superiority*; they must not be call'd *Rabbi*, they are equall.

Ob. 6.

——*A vitiis modo dictis omnibus sibi jubet cavere, nominatim vero à stulta affectatione fastuosi tituli* Rabbi *Sub quâ generatim, ambitionem omnem intelligit.* Pareus ad Mat. 23.

Vid. P. Martyr. com place 529. 16. *D.* Non igitur Christus improbat titulos per se, sed ambitiosè affectatos, præsertim ab iis qui indigni sunt:—— aliud est Ministerii dignitas, aliud Ministrorum ambitio. *Vide Pareum ad loc.*

Ans. 1. This Argument holds as well against Christian Magistracy as Gospell Ministry.

2. *Peter Martyr* answers it truly, that Christ there *forbad ambition* and affectation of *domination* amongst his Disciples; but not the orderly Superiority of Pastors over the flock; for we read elsewhere of some, that the Lord hath set over his people, who must be had in honour for their workes sake.

QUEST. II.

QUEST. II.

Whether private ordinary persons (though guifted, and call'd (i.e. desired) may ordinarily preach, and interpret, and apply Scriptures in the publique assemblings of Churches (according to any Scripture warrant) without a solemn setting apart to the office.

BEfore I come to make a positive determination of this Question, it will be necessary, that I should deliver the question from the *jealousies*, that some sober Christians may have of it, and from the *advantages* that others would seek and catch at by *misinterpretation* of it. I shall first therefore shew you what the question is, not what I contend not for, and cleare the question from mistakes, both in reference to the Subject and disputed Act.

1. The Question is not, *whether such as have not beene brought up in the University, and are well versed in Schoollearning may preach, &c*, No, this is not that which we dispute, though we thiuk that *Paul* was not the more unfit for preaching, for sitting at *Gamaliel's* feet; yet we say an University breeding is not absolutely necessary, though withall we must tell those that so decry university breeding, and humane learning, that *Ars non habet in-* 1

Vid. Bucani. loc. com. q. 22, de Ministerio. p. 491.

inimicum præter ignorantem. Learning yet never had any enemies, but such as were ignorant themselves. And the Apostle tells us, that in *Pauls* Epistles, there are some things hard to be understood, which they that are *unlearned* and *unstable* * *wrest as they doe other Scriptures to their own destructions*, 2 Pet. 3. 16. There are two sorts of persons that wrest Scriptures. 1. The *unlearned*, they wrest them through *ignorance*. 2. The *unstable*, men of crotchicall heads, that fancy new notions, these usually wrest Scriptures, out of the wantonnesse of their fancies not being Content with the plaine meaning, but indeavouring to make the Scripture serve the notion of their wild fancies; we have instances enough of both. Those that are unlearned, how strange notions they produce sometimes, what nonsense? what unmethodicall discourses? what strange interpretations of Scripture we have from them? what strange notions they produce for truths? I could instance thus in one lately who in a great congregation undertooke to handle his Text, *Neither Logically, nor Theologically*, but *Paraphrastically*; and the same person undertaking to prove, that *Iohn the beloved Disciple wrote the Revelation*, proved it thus: *Moses* was the *beloved of God in the old Testament*, so *he had the honour to write the first Book there*; and *Iohn being the beloved Disciple in the new Testament, wrote the last booke there*; had this notion been hammer'd into a Syllogisme, it would have concluded strangely; and the Argument would have run mad. But though we say that Learning is a good *meane*, and *qualification* for a Preacher, yet we hold it not absolutely necessary; we say, if one be proved, and examin'd, and found to have some competent measure of knowledge; and a sound judgement in the wayes of God, though he be not adorned with Schoole learning as others, yet he may be set apart for the work of the Ministry; and this hath been the practice of our *Churches*. I remember when my selfe was ordained

* Στρεβλοῦσι, a metaphor either taken from wrestlers, that pluck those they wrestle with, first one way, then another, or from Chymicks, that torture natural bodies to extract that out of them which God never put in them, or from tortures which put an innocent body upon the rack, and make him speake that which he never thought. *Vid. Leith. Critic.* Veluti tormentis ad hibris habent de Scripturis quæstiones ut non quod veritas exigit sed quod volunt exprimant. *Lorinus* in 2 Pet. 3. 16.

ordained, there were some ordained under the Notion of *Students in Divinity*, which was expounded by the *Presbytery*, such as had not been bred up in the *University*, but by their own industry had got some competent knowledge in the mysteries of God, &c. But this is not the Question; only, I have hinted thus much to let our Brethren know, that we do not idolize learning, though we honour it, and doe not despise it; but look upon it as the ordinary way to inable a man outwardly to interpret Scripture and understand the tongues, and to enable him to Preach methodically and persuasively, &c.

Sscondly, *the Question is not what persons extraordinarily called and qualified by the extraordinary gifts of the holy Ghost might doe in that time*; the Holy Ghost supplyed by an extraordinary dispensation to such, what must now be procured by ordinary meanes and industry; and therefore I conceive it an irregular arguing, because the Disciples or the Apostles upon whom the Holy Ghost fell in the dayes of *Pentecost*, or to whom the Holy Ghost was given in that extraordinary manner, (to fit them for their extraordinary work in the first plantation of the Gospell) might Preach, interpret, and apply Scripture, therefore now private Disciples not so gifted, inspired, qualified, &c. may lawfully Preach, interpret and apply Scriptures: this is no better argument, then if one should argue, that because *Peter* said to the lame man, *Acts* 3.5. *In the name of Jesus Christ of* Nazareth, *rise up and walke*; therefore a private Saint may doe so now. The folly of such logick would easily appear, if it were brought to a practicall Syllogisme, it is no argument, *what hath been done may be done*; a Schoole-Boy can find out the fallacy of such a proposition. This therefore is not the Question. Nor,

2. *Vid. Zanch. in quartum præceptum* 7.8. Distinguendum est inter vocationem mediatam, & immediatam, inter ecclesiam plantatam, & constitutam & non plantarum & constituend. *P. Martyr.*

Thirdly, is the Question, *Whether none may Preach that are not solemnly set apart, by the laying on of the hands of the Presbytery.*

3.

Preſbytery. I intend not here to diſpute concerning any particular ceremony, uſed *in ordination* (of that hereafter.) Though if our Brethren would be coole, we durſt undertake (and I ſhall modeſtly anon) argue even the neceſſity of that to a Scripturall *Ordination*; and cannot look upon it as an uſeleſſe Ceremonie, but muſt wonder a little, that our brethren that profeſſe ſo much ſtrictneſſe in obſerving Scripture Rules and preſidents in acts of inſtituted worſhip or tending to it, can make ſo light a matter of ſo many plaine Scripture preſidents in this thing; we think there is as much, yea much more Scripture for this (derided) Ceremony, then either for *ſitting at the Table*, in partaking the Lords Supper, or *partaking of it in the Evening*; though we dare not condemne our Brethren that practice both theſe, but doe our ſelves generally joyn with them in the former. I ſhall ſpeak ſomething Collaterally here to that Ceremony, of Impoſition of hands, and more directly hereafter; but I ſhall not lay the ſtreſſe of this queſtion upon it; for I know there have been ſome learned and eminent men, have lookt upon it as a thing indifferent, though I could have wiſh'd they would have left us their reaſons to be ſcan'd as well as their judgements to be credited.

Nor is this queſtion *concerning the perſons by whom he that is to be ſent out as a Preacher of the Goſpell muſt be ordained and ſet apart for that work*; whether a ſingle *Prelate* be enough, or whether it muſt be done by the *Preſbytery*, or the *people*; though I am confident of the middle opinion, and conceive that the *laying on of the hands of the Preſbytery* hath more warrant in Scripture, then the ſingle Prelates impoſition of hands hath, abundantly more then the *Peoples impoſition of hands* hath, which hath not the leaſt ſhadow in Scripture: for though ſome of our brethren (put to hard ſhifts it ſeemes) produce that place, *Numb.* 8. 10. Where the people were to lay their hands on the *Levites*, yet (beſides that we hope our bre-

thren

thren can distinguish betwixt Levites and Priests, *and Gospel-ministers*, and betwixt that *imposition of hands*, & a *Gospel-ordination*; we hope our Brethren will rather desert that weak proofe, then allow us such kind of proofes as we could bring from the constitution, and order of the Jewish Church, for the proofe of a Nationall Church; and many other things in reference to Church order, which our brethren will not allow us. But this is not the question here, though I shall speake something to this hereafter, and here Collaterally; but the question is here, *whether such gifts as Christians are now ordinarily gifted with, without any solemn setting apart of the person so gifted, be enough to capacitate one for the Preaching of the Gospell ordinarily, &c.* For the particular right of *Imposition of hands*, I suppose that there hath been more already spoken for that, then our brethren have yet beene able, or (to speak modestly) at leisure to answer. Nor is the question,

Quum forma veteris populi nihil ad nos pertineat consulendi sunt libri novi testamenti, videndumque quid hâc de re ibi doceatur; deinde forma quoque veteris Ecclesiæ nobis inspicienda indeque discendum à quibus eligendi sunt Ministri. *Zanch. in quartum præcept.* 780.

Whether such as intend the Ministry, and are to be set apart for it, may not preach, &c. That their abilities may be tried, approved and judged. Such are not to be included under the Notion of private persons; and besides there is a plaine implicit Scripture-allowance for such to preach a while for the triall of their gifts in that precept, 1 *Tim.* 5. 22. Where *Timothy* is charged to *lay hands suddenly on none*; he was to *prove* them first, and to make triall of their gifts, and for as much as not only *Timothies*, and the Presbyteries approbation of a Pastor of a Church seemes necessary, but also the Churches *approbation*, to which he is to be a Minister, it seemes necessary he should exercise his gifts for *triall sake*. Yet not without the approbation of the *Presbytery* (saith learned **Gillespy*,) nor ordinarily *tanquam ex officio* (with whom h learned Countryman agrees) and

4. So did the *Catechistæ*, of old (saith *Walæus*.)

**Gillespy* Treatise of *Miscell.* Quest. *c.* 3. *p.* 43. *Rutherford's* peaceable plea *p.* 248.

there is a plaine Scripture allowance for it in the before mentioned precepts. This therefore is not the question, but the question is concerning such as neither are set apart, nor do intend to be ordained and set apart for the work of the Ministry, whether they may ordinarily preach, interpret, and apply Texts and Scriptures,&c.

Nor yet is the question.

5. *Notandum est, &c.* duplicem vocationem esse necessariam, &c. *Zanchius in quartum præcept.* 778.

Whether the solemne ordaining, and setting one apart to the ordinary preaching of the Gospell, be the only thing necessary to make one a preacher of the Gospell : we grant it is but *ultimus actus*, the last and perfective act : he must be *sent from God*, and qualified by him, both with *Ministeriall graces*, and *gifts*, Titus 1. 9. 7. 1 Tim. 3. 1, 2, 3. Let not therefore any fly out, and tell us that we Idolize *ordination*, or that we hold that the Presbyters hands make a Minister of the Gospell, we say no such thing : we hold that he must be inwardly qualified *with graces and gifts* fit for the work, that he must (if he be a pastor in a Church) be chosen and called to the work : and (being thus inwardly *qualified* and *elected* and *called* to the work) he must be *examined, tried*, and *proved*, and then set apart : and we say that the Presbyters may act an ordination *manu errante*, with an erring hand, as well as in Church censures *clave errante, with a mistaking Key* : we plead only for *ordination*, and solemne setting apart of the person to the work as *necessarium*, that which is necessary, not as that which is *unicè necessarium* the onely thing needfull, this it not the Question. No nor yet is the Question,

6. *Vid. P. Martyr. loc. com.* 529. *a.* 15.

What may lawfully be done in extraordinary cases, where *there are no Ministers regularly ordained, nor a possibility* of *regular ordination*, as in case, a company of private Christians should suffer shipwrack, and be cast upon *India*, and forced to abide there, doubtlesse in such a case as thsi now : those that are gifted amongst them might preach : and in such a case if the people should by fasting and

and prayer set one apart for a constant Preacher. I know nothing could be said against it, or now in case of *persecution*, if a Church should be dispersed, and banished into Countries, where the Gospell is not preached, nor no regular Minister obtained to Minister to them in the things of God; and they are not able possibly to gather together and reside any where together, to act in Church order; this is *Casus præter regularis* a præterregular case; and much may be done in such cases, that is not lawfull in an ordinary way, when the dispensations of God, put not Christians upon such necessities, because *Zipporah* in a case of necessity circumcised her own child. I suppose none will argue it was lawfull for the *Hebrew* women, ordinarily to circumcise their own children. The Learned know what hath been determined upon such cases, in case of *Midwife's* Baptizings, &c. And such was the case, *Acts* 8. 4. When the persecution had dispersed the Church at *Hierusalem*, that some were forced this way, and some another: and all had not a Church officer with them, nor were they at liberty, to act in Church order, though something else, shall also anon be spoke to that place. Bnt the question is here of what, in ordinary cases is unlawfull. Nor yet is it the present question,

Vid. Pet. Mart. loc. com. p. 529. a. 15. Quæ a deo fiunt extra ordinem, admirare debemus non imitari.

Ibid. Yet other learned men as *Rutherford*, &c. Thinke that in such cases those Baptisms were null.

What Christians may doe in their private families, whether they may not there read the Scriptures, and observe what God discovers to them of the sence and meaning of them; and if they will apply what they read practically to their servants and children; I have nothing to say against any Christians so doing; but conceive they may have some warrant from *Deut.* 6. 6, 7 Every Christian is a *King*, *Priest*, *and Prophet in his Family*; and as I hope none will argue that, because every Christian is a ruler in his Family, therefore he hath authority to be an officer in the Church; so I conceive the Argument will be judged a *non sequitur*, very weak, that

7

Vid. Chemnit. loc. com. p. 3ª. 130. Hæc ad generalem vocationem pertinent. *Vid. Pet. Mart. loc. com. 529. p. 17.*

shall conclude, that because it may be lawfull, for a private Christian to read; and as far as he is able, to open and apply Scriptures in his own family, and to observe what truths God shall discover to him, from the plaine letter of them; therefore it is lawfull for him, to doe it in the publike assemblings of the Church or Congregation; yet withall, we cannot think it fit that every Master of a family should undertake even there to dig into the deeps; and to unty the difficulties of Scripture (except he be one whom God hath indued with gifts fitting for such a worke, who either is skill'd in the Originall tongues, or is able to compare and weigh Scripture with Scripture; and by studying to find out the drift of the *Holy Ghost* in that Scripture; and to understand the method of the Penman, and the argument of it.) It would be much more safe, and advantageous (doubtlesse) for Christians in whose hearts God hath kindled such a zeale, as to spend some time with their Families to read Scripture; and to enlarge upon what they read, to take some paines to consult the *Commentaries* and *expositions* of able Divines (with many of which in our own language, this Age is blest) and to weigh their interpretations with their own thoughts; and compare them with the *Doctrine of faith*, and impartially debating them in their owne thoughts (if they judge their interpretations sound,) rather to be content, to let their family have the benefit of them by telling them to them, or reading them to them, then to devise interpretations of their own, lest they *pervert the Scriptures* to their own destructions, and their families too, 2 *Pet.* 3. 16. But it is not the question here, what a private Christian that is gifted, may doe in his own private family; nor is there a like reason for his doing it there, as in the assemblings of a Church or Congregation; he is by Gods Ordinance a *teacher* there; nor is there the like danger upon his adventure, for hee

is

is there in his proper place, and acting in his right ſphere, and may expect more of the influence of Gods bleſſing and aſſiſtance upon him there, acting according to Gods order then in the Pulpit, or publike meetings of the Church and Congregation, where he will be out of his right place, and breaking Goſpell-order. But this (I ſay) is not the Queſtion. Nor Laſtly,

Is the Queſtion, *whether a Chriſtian may not privately exhort his brother? nor whether Chriſtians may not privately meet together, and tell one another their experiences,* what God hath *done for their ſoules, nor whether a private Chriſtian if he be gifted, (though not ſet apart to the work of the Miniſtry) may not write an expoſition upon a Text of Scripture, or a whole Book, or more if he will, and by his pen teach his brother?* No, the queſtion is only of interpreting Scriptures, taking Texts, raiſing Doctrines, and applying of them in a publike meeting, and congregation of people; for we eaſily grant theſe private acts of Chriſtians. 8 *Vid. Pet. Mart. loc. com. p. 529. b. 17.*

That a private Chriſtian may *exhort his brother*, if he be an ancient Chriſtian, and meets with a young convert, he may call upon him to be carefull of the vanities of youth, to take heed to his walking that he ſcandalizeth not the Goſpell of Chriſt. A private Epheſian might ſay even to *Archippus, take heed to thy Miniſtry*; we have many precepts for this in Scripture. 1. *Vid. Pet. Mart. loc. com. 529. 17.*

That if a company of Chriſtians occaſionally meet together; if one of them will, he may, either repeat a Sermon, he hath heard to them, or begin and relate to them, what God hath done for his ſoule, and call upon them to ſtand faſt; this one another, and a third may doe by way of diſcourſe; doubtleſſe private Chriſtians may meet together, conferre, relate experiences, repeat Sermons, &c. Wee doe not only allow all this, but think it our duty to rejoyce, when we heare of thoſe that feare the Lord; meeting *thus often together, and ſpeaking one to another*, (provided 2.

vided it be not in a time when they should be attending the publike Ministry of the word) or other publike meetings of the Church.

3. *That if a Christian be gifted, with gifts of learning, &c. He may lawfully write discourses upon Subjects in Divinity, and Commentaries upon Scripture*, and teach by his pen; we can rejoyce in the labours of our brethren this way who are not ordained Ministers. But this is not the question; our question is only, *touching* Preaching *viva voce*, with a lively voyce, *as it is an Ordinance of God to be administred in the publike assemblings of people.* And having now laid bare the rootes of the question; and shewed you what it is not: I shall in the next place shew you what it is, and you may take it thus truly stated.

Quest. *Whether it be lawfull for any Christian, (how well gifted soever though desired) if not approved, and solemnly set apart, for the work of the Ministry in orderly Churches, and at ordinary times (being not endued with those extraordinary gifts of the Holy Ghost which the Apostles and primitive Disciples and Christians had) in the publike assemblings of the Church or Congregation, ordinarily to interpree Scripture, take Texts, and raise observations from them, and make application of them, &c.*

Positio. This is the question truly stated: to which, I shall take
Negat. leave, to deliver my opinion, and I hope the truth of
Vid. Chemnitium loc. com. p.3.p.129. Christ in it.
Vid. Bucanum. loc.com.p.503.q. de Minister.44. Aret. Problem. theol.loc.63. p.348,349. Vid.Calvin. Instit.l.4.c.3.

That, it is Sinfull and unlawfull for any private persons, (how well gifted soever) the extraordinary gifts of the Holy Ghost being now ceased) being not solemnly set apart for the work of the Ministry, in orderly Churches at the publike meetings of the Church, and Congregation, to take upon them ordinarily to preach the Gospell, to interpret Scriptures, to take Texts, open and apply them, &c.

This

This Position with the help of God I shall indeavour to make good to any that are not prejudiced in Judgement, nor so puft up with the overweening opinion and apprehension, or dictates, that they are resolved to be blind to truth.

1. I shall by reason, and Scripture Arguments, prove it sinfull and unlawfull.
2. I shall indeavour to answer such cavils, and objections as have been brought for Arguments in the affirmative.

Præcepta Domini sunt bifariam consideranda.
——*Quædam sunt specialia Ministris tantum data, quale est quod prædicationem Evangelii concernit. Musculus in cap. 14um Iohannis p. 804.*

Not to observe Gospell-order in acts of Instituted worship is sinfull, and unlawfull.

But for private Christians how well gifted soever to Preach ordinarily, to open and apply Scriptures in publike assemblies without a setting apart for the work, is for them, Not to observe Gospell-order, &c. Ergo.

Arg. 1.

The Major none will deny, the Minor I prove.

To adventure upon administring a Gospell-Ordinance without such a mission as Gospell-precepts require, and Gospell presidents hold forth, such should have as adventure upon such administrations, is not to observe Gospell-order.

But for such *ordinarily to preach, and interpret, and apply Scriptures, is for them to adventure to administer a Gospell-Ordinance without such a mission, as Gospell precepts require, and Gospell-presidents hold forth, such should have, who adventure upon such administrations.* Ergo.

The Major none will deny. The Minor I prove.

Those that undertake to preach the Gospell, to interpret and apply Scriptures, meerely by vertue of their inward grace, and naturall gifts, and election and calling of the people, undertake the administring of a Gospell-ordinance without such a mission, as Gospell precepts require, and Gospell-presidents hold forth such should have as administer a Gospell-Ordinance.

But such Christians undertake to preach, interpret, and meerly by vertue of their inward grace, naturall gifts, election and call of the people. Ergo,

Ergo, They undertake it without such a mission as Gospell precepts require, and Gospell presidents hold forth, such should have as administer a Gospel-Ordinance.

The Major is to be proved, which I thus prove.

If Gospel precepts require, and Gospell presidents hold forth, that those that preach the Gospell should besides their inward graces and gifts, and election, and call, be solemnly set apart for the preaching of it, then the inward graces and gifts, and the election and call of the people, are not all the Gospell requires.

But Gospell-precepts require, and Gospell presidents hold forth, that those that are to preach the Gospell, should not only have inward gifts, and graces, and an outward call and election; but also that they should be solemnly set apart for that work.

The Major cannot be denyed, if we take the word call only to expresse *the desire of the people.*

The Minor I shall prove in both the branches of it.

First, *that Gospell-precepts require, that those that Preach the Gospell should not only be such as have grace and gifts, and should be able to teach, and chosen, and desired to it; but also that they should be solemnly set apart for the work*, and appointed to it. This I shall first prove, and then I shall prove.

That Gospell presidents also hold forth, that such as preached the Gospell, had besides their inward gifts and graces, and the election and desire of others, a solemne setting apart to that great worke.

Tit. 1.5. 1. I shall shew you Gospell-precepts: I shall only instance iu three, the first shall be that, 1 *Titus* 5. 1. *For this cause left I thee in Creet, that thou shouldst set in order those things which are wanting, and ordaine Elders in every City, as I had appointed thee.*

The Apostle there appoints *Titus.*

1. *That there should be Elders in every City.*

2. That

2. That he ſhould ordaine them.

1. There ſhould be *Elders* [not *gifted* brethren onely] but Elders; what is here meant by *Elders*, you ſhall ſee opened, *v.*7,8 9. a *Biſhop*, one that ſhould *overſee*, and take *care of the Church*, a *ſteward* of God, *v.*7. Thoſe *that ſhould be able, by exhortation, and ſound doctrine, both to exhort and convince gainſayers*; I ſuppoſe none will *tell* us there, that by *Elders* are meant, Elders in reſpect of *age*, (time muſt make them, not *Titus*,) nor yet *Civill Magiſtrates* (for feare they prove *Titus* a Pope with authority to make Emperours.) By Elders therefore are meant officers in the Church, and *v.*9. Preaching is ſet out, as their work, the work of their office: There muſt be ſuch Elders, and *Titus* is bid καταστῆσαι to *ordain* them; what is the meaning of that?

1. The meaning cannot be, *that he ſhould give them gifts and graces* that was out of his power, except by gift we mean an authority to preach.

2. The meaning is not meerly that *he ſhould elect ſome to be Elders*, for Election of officers belongs to the whole Chutch, *Acts* 6.6. Beſides the word cannot be ſo tranſlated. *Vid. Zanch. in quartum præceptum.*

3. If Saint *Paul* had thought *gifts enough to make a Preacher, it had been enough for him to have ſent to Titus, to give order that all that had gifts ſhould exhort and convince gainſayers*; but here is another Act required of *Titus*, ordain Elders; what is the meaning of that?

The originall word is καθίστημι, it ſignifieth to *appoint* and *ſet ſome over others, as officers*, Rulers, *Scapula, Conſtituo, præficio*; Thus it is generally taken amongſt Greeke writers. *Demoſthenes, Iſocrates, Zenophon, &c.* But it is moſt inquirable, how it is taken in the New Teſtament uſually; and we ſhall finde the Holy Ghoſt generally uſing it in this ſence, *Matth.* 24.45,47. *Matth.* 25.21, 23. *Luke* 12.14,42. *Acts* 6.3. *Acts* 7.10.27,35. *Heb.* 5.1. *Vid. Scapulæ Lexicar. Leigh Critica. Stephanum.*

*Heb.*7.28. *Heb.*2.7 Indeed it is uſed in another ſenſe, *Rom.*5.19. *Iames* 3.6. *Acts* 17.15. *James* 4.4. 2 *Pet.*1.8. But the ſenſe that it is uſed in there, will not helpe at all, for, 1 *This is the native and moſt proper ſignification of the word.* 2. *It is generally thus uſed in Scripture phraſe.* 3. *There is no other Scripture-acceptation of it which will ſerve this place.* 4. *It is plaine that the Apoſtle here meanes that Titus ſhould ſet ſome as Officers over others*, by the following verſes, where thoſe whom he was to ordaine are called *Biſhops, Stewards*, v.11. Now theſe are names of Office and Authority; thoſe that deſire to be ſatisfied more in the vindication of that place may read Dr. *Seaman.* Now if you ſhall deſire to know how *Titus* ſhould κατασήσῃ *ordaine theſe Elders*, it is not ſo clearly expreſt there as in other places: But it is plaine enough, *Acts* 6. *v.* 3. Where the Apoſtle bids the Diſciples *looke out honeſt men, &c.* whom they might *appoint over* that buſineſſe; the Originall word is the ſame; now the Diſciples *v.*5. approved the Apoſtles motion, and choſe ſome: now after what manner did the Apoſtles appoint them over the buſineſſe? *v.*6. *They faſted and prayed, and layd their hands on them.* This Text in *Titus* is plaine enough. The Apoſtle commands *Titus* to give ſome authority, to *appoint* and ordaine ſome to preach the Goſpel, that might be in Office to that worke; here is a Miniſteriall miſſion plaine, and judged ſo neceſſary, that Saint *Paul* leaveth *Titus* behind him in *Crete*, on purpoſe to doe the worke. This *appointing* is an act of *Titus* and the *Preſbytery*, not of the people. *Titus* is here mentioned onely, but the *Presbytery* is mentioned, 1 *Tim.* 4.14. And the Apoſtles, *Acts* 6.6. If every gifted brother without any ſolomne appointment, but being meerely elected and deſired by the people, might have publikely exhorted and convinced gainſayers, and have been a *Biſhop*, *a Steward.* *Titus* might have gone away with *Paul*, but it ſeems it was not the doctrine of thoſe times. This Scripture

The Διατάξις proved to be θεῖα διάταξις Dr. *Seaman*, p. 6,7,8,9,&c.

κατασήσομαι.

ture precept concerning the sending out of Preachers in *Crete*, you see requires more of those that were to be sent out, then that they should have graces and gifts, and be chosen and desired to it: it requires that they should be ordaind by *Titus*, &c.

A second Scripture-precept which I will instance in, is, 1 *Tim.* 5. 22. Where Saint *Paul* gives a precept to *Timothy*: *Lay hands suddenly on no man.* In which you have: 2.

1. An *implicit command, that* Timothy *should lay hands on some.*
2. An explicite precept, *that he should lay hands suddenly on none.*

Two things must be enquired. 1. *Who they are that Timothy* is commanded not to lay hands suddenly upon.

2. *What the Apostle means, when he sayes, Lay hands suddenly on none?* 1. Who doth the Apostle there meane, by *None*? this will be plaine enough, by considering the context. The Apostle had in that Chapter been giving *Timothy* several Rules concerning the ordering of *Church affaires*, v. 17. He rels him, that the *Elders that ruled well should be accounted worthy of double honour, especially such as laboured in the Word and Doctrine.* (So then, those that *labour in the Word and Doctrine* must be *Elders*) these are worthy of double honour. *Maintenance* is meant in part, *v.* 18. The Apostle proves it by Scripture, *Deut.* 25. 4. *Matth.* 10 10. They are the *Oxen* that *tread* out the *Corne*, their mouthes *must not be muzzled*; they are *labourers*, and they are *worthy of their hire*, v. 19. He chargeth him against these *Elders* not to receive a *single accusation*, v. 21. He chargeth him not to *prefer one before another, by partiality*, v. 22. *Lay hands suddenly on none.* It is plaine his meaning is, Lay hands suddenly on none that are to be Elders, that are to labour in the Word and doctrine.

But secondly, *What is meant by laying on of hands?* 2.

Surely it is not meant of a *violent laying on of hands*, nor an *ordinary laying hands* upon any, (as a man may lay his hand upon a Stoole or Table,) but it is meant of some *significative action*: to find out therefore what is meant, let us consult the Scriptures, and see in what cases this *laying on of hands was used*; and then compare them all with this Text, and see which suites it. It is already noted by the Learned, that laying on of hands was used in Scripture.

1. *In Blessing* by superiours, thus *Gen.*48. 14. *Iacob* Blessing *Ephraim and Manasses*, laid his hands upon them, so *Matth*, 19. 15. Christ laid his hands on the little children.

2. *In the setting apart of a Sacrifice to God*, *Num.*8 12. It was commanded that the Levites should lay their hands on the Sacrifice.

3 *In giving the Holy Ghost*, *Acts* 8. 17, 18. *Acts* 19. 6. *Acts* 9. 15. and no where else that I know, in Scripture is mention made of the use of it upon that account.

4. *Vide Lorinum. in Act.c.6.v.6.* *In dispensing out the extraordinary gifts of the Holy Ghost*, as in *healing*, *Acts* 28.8. *Acts* 8.19. Christ in healing used it, *Luc* 4 40. *Mar.*6. 5. *Mar.* 5.5.23.

Lastly. It was used in the *setting apare of one to an office*, either in the *Magistracy*, so *Moses* used it to *Ioshuah* Num. 27. 23. *Or Ministry*; and so the Apostles used it, *Acts*, 6. 6. And the Church of *Antioch* in ordaining *Paul and Barnabas*, *Acts* 13. 2.

Vide Chemnitium loc. com. 3^a.*p.*137,138.

5. *Vid. Aret. Probl. theol. loc.*65. *p.*358.

I doe not find in Scripture, that laying on of hands was used upon any other occasions; now let us enquire what the Apostle meanes here in his precept to *Timothy*, *Lay hands suddenly on none*; either 1. *Blesse none suddenly*, or. 2. *Heale none suddenly*, or. 3. *Set no Sacrifice apart to God suddenly.* Surely none will say any of these is meant; *Sacrifices* (with their rites) were ceased, and none can give any reason or paralell Scripture, to warrant either of the other; therefore the Apostle must meane either.

1. Di-

1. Dispense *not out the Holy Ghost, suddenly to any, or,* 2 *Ordaine none to be officers in the Church or State suddenly,* or else a new sense must be found warranted by no Scripture.

1. Surely his meaning is not *Dispense out the Holy Ghost suddenly to any.* For,

1 It doth not appeare, that *Timothy had any such power.* The Apostles indeed had, *Acts* 8. 17. *Acts* 19. 6. But *Timothy* though he was an extraordinary officer was no Apostle.

2. *We doe not read of any such cautions* in *giving the Holy Ghost*, it was an Act of the Apostles in which they were guided (doubtlesse) by an extraordinary discerning spirit.

3. *The observing the coherence of the words with those before, will make it plaine* (of which before.) *Vid. Zanchium in quart. præcept. 772.*

4. Observe *how the same phrase is used in other places of those Epistles to Timothy*, 1 Tim. 4. 14 *Neglect not the gift which was given thee by Prophecy, and the laying on of the hands of the Presbytery*; we read no where that the Holy Ghost was given by the laying on of the *hands of the Presbytery*; indeed *Paul* joyned in this act, 2 *Tim.* 1. 6. And *he was an Apostle*, but the Apostle plainly sayes, that this gift was given him (not only by the laying on of his hands, but) *by the laying on of the hands of the Presbytery*; this could not be the *Holy Ghost*.

Nor is it any thing to the purpose if any shall object, that here was more then an ordinary ordination, for the Text speakes of a gift given by the laying on of hands; now none will say, *that the laying on of hands of the Presbyters, gives an inward gift.* *Ob.*

I doe not know why we may not say that the gift of preathing is in a man by vertue of his Ordination.

All the *businesse lyes* upon distinguishing upon those two termes. 1. *Gift.* 2. *Is in thee.*

1. If we meane by the gift, *those inward gifts of knowledge*

ledge, and judgement invention, &c. Which make the gracious person fit for a preacher; indeed we cannot say that ordination, the laying on of the hands of the Presbytery gives these gifts: But if we take χάρισμα gift for *facultas externa*, an outward power and authority to preach.

Quidam intelligi volunt ipsum ordinem, &c. Vid. Estium. ad loc.

This is a gift, or for the Office it selfe which is a gift, and a great gift, and a free gift: this gift is given by ordination, it is a great and noble, and honourable gift; which God hath betrusted his Church in giving out, Dr. *Seaman* tels us, that *offices are called* χαρίσματα χάρις called gifts, *Eph.* 4 8. and *power and authority*, grace, *Rom.* 12. 3. And he is not alone in his opinion.

Vid. Calvin. l. 4. instit. c. 3.

2. But suppose we take *gift* for some inward *qualification that should internally fit one for the work*; Yet the gift though it be not put into the soule, by laying on of hands, and Ordination: and though Ordination doth not conferre it by a physicall power, yet it may be said to *be in a Minister by it*, for it is but the generall opinion of Divines, and an ordinary Notion, that when *God calls any to any place of Office and trust, and they come into it upon his call regularly, he even in their inauguration fits them for the work, by giving them a new spirit, and quickning up their naturall gifts, &c. disposing them to their present imployment.* Thus when *Saul* was chosen King, you read, that the *Spirit of God rested on him.* The Bread and Wine in the Sacrament, doth not by a physicall power strengthen, quicken, and comfort the soule, but it is Gods Ordinance, and by the partaking of that aright, (God concurring with his own Ordinance) the soule is often quickned, comforted, strengthned, &c. And thus there might be a gift in *Timothy* by *Ordination.* God hearing the prayers, and answering the fasting and prayer of his Church, when *Timothy* was set apart for the work of the Ministry, might, and doubtlesse did upon his Ordination, quicken, and heighten up his parts, and gifts and graces;

Vid. Calvini Comment. ad loc.

graces; and so the gift was said to be in him by the laying on of hands, as *causa Instrumentalis* the Instrumentall cause to procure from God, a *quickening, heightening, and increasing his gifts and graces.* So much may serve to answer that cavill.

But I suppose every judicious Christian wil grant me, that the Apostles meaning in that place, 1 *Tim.*5 22. is, *Set none apart by ordination, for officers in the Church to labour in the Word and Doctrine*, as v.17. That which I inferre is this, *That there is a precept concerning such as were to be Elders, and labour in the Word and Doctrine, that they should have hands laid upon them by* Timothy; that is, *be solemnly set apart by* Timothy, *&c. to the work of the Ministry*, though they were gracious, and gifted, and chosen, and called. This was not all, they must be set apart; I thinke it is plaine enough to every sober Christian.

A third Precept I shall instance in, is, from the Holy Ghost himselfe, *Acts* 13.3. The story was this: *Paul* and *Barnabas* were to goe out to preach the Gospel ordinarily, they were Apostles; and so not tied up to ordinary rules: yet God calls to the Church of *Antioch*, to *separate these two for the worke to which God had called them*; what doth the Church doe? what onely elect them? *v.3. They fasted and prayed, and layd their hands on them, and sent them away*; not that all the multitude laid on hands, other places cleare that, 1 *Tim.*4.14. *Acts* 6.6. That the laying on of the hands was onely the worke of the *Apostles and Presbytery.* Let none say that this was Gods order for Apostles onely; and not for ordinary Preachers, that Figleafe is too thin.

3. *Vid. Chemnit. loc. com. p.*3ª. p.137. Si itaque hoc factum est in eo qui immediatè fuit vocatus, quanto magis id facere debet in vocationibus mediatis. *Vid. Calvin. Instit. l.*4. *sect.*14. Quorsum est hæc segregatio &c.

For 1. That such *a solemn Ordination was not necessary to constitute an Apostle* is plaine, for *Acts* 1.26. *Matthias* was meerly chosen by Lott.

So *Calvin* and *Chemnitius ut supra.*

2. Their being Apostles, makes but the Argument a *fortiori better.* If God in his wisdom thought it fit that his

his Apostles that were most eminently gifted and indued with the Holy Ghost, should yet be solemnly set apart to the work of the Ministry, how much more requisite is it of those who have no such gifts and endowments?

Let none say *Paul* preached before, *Act* 9. This was not therefore necessary to make him a Preacher, if they please to look, *Acts* 9. 15. They may see an extraordinary commission authorising *Paul* to preach, yet though he had this extraordinary commission for example sake; and that the Lord might shew us, what Gospel order he would have observed of Churches in order, *Acts* 13. 3. The Lord commands this solemne setting apart of the Apostles to his Ministeriall worke: And besides, it may be observed, that the Church was then dispersed, *Acts* 8. 1, 2. Thus now I have made good my first task: That *Scripture precepts require, that such as were to preach the Gospel ordinarily, besides their inward gifts and graces, and their election and call, they should also be solemnly set apart, and by ordination appointed and sent out for that worke.* I come to the second thing, to prove,

2. *That Scripture presidents every where hold forth, that such as went out to preach the Gospel, and did ordinarily preach, besides graces and gifts; and Election and call, were also ordained:* i. e. *solemnly set apart by fasting and prayer, and imposition of hands for that work.*

The first Preachers of the Gospel, had besides inward gifts and graces, an outward mission, *Matth.* 28. 19. Christ said to them *Goe therefore and teach all Nations baptizing them*; Christ did not onely implicitly bid them *goe and teach*, by giving them gifts and graces, but speaks to them, *goe and preach*. But *Acts* 6. You have more officers chosen, some of which were to preach the Gospell; *Stephen* was a preacher, *Acts* 7. and *Philip*, Acts 8. 5. Now these were *full* of the *Holy Ghost and wisdome*, verse 3. *chosen*, verse 5. presented to the Apostles, *v.* 6. And

And by them ordained by *Prayer and imposition of* hands. *Paul and Barnabas* were so set apart, *Acts* 13. 3,4,5. And in all the Churches, *Acts* 14. 23. *Elders were ordained* by *Paul* and *Barnabas* by *Prayor and fasting*; now what the office of these *Elders* was; see 1 *Tim.* 5. 17. and *Acts* 20 17.28. In short, we want a plaine Scripture-president of any, how well gifted soever, and furnished with grace, though elected, and desired, that yet ordinarily undertook to Preach the Gospell, being not so solemnly set apart to that work: And hence it necessarily followes, that those that undertake this worke, not so ordained and set apart, are neither warranted in their undertaking by any Gospell-precept, or presidents; for both *Gespell-precepts and presidents*, require this solemne *setting apart* for the work, and hold forth; that those that undertooke this worke were, besides their inward gifts and graces, so set apart and solemnely ordained; therefore their undertaking is sinfull, being a breach of that Gospell order, which God hath left us recorded, and according to which we ought to walk. And so I have dispatcht my first argument, to prove the sinfulnesse of that practice by any how well gifted and qualified soever, if not thus solemnely set apart, ordained and appointed to that work; I shall leave this and proceed to a second argument.

Vid. Zanch. in quartum præceptum. p. 772.

My second argument is this.

Arg. 2.

For any to take upon them acts of office being no officers is sinfull and unlawfull.

But for private persons how well gifted and qualified soever and though elected and called, (i. e. desired) *to take upon them to Preach, interpret and apply Scriptures, is for them that are no officers to take upon them Acts of office.*

Ergo. It is sinfull and unlawfull.

The Major is plaine, for 1 *Cor.* 7. 20. *Every one is to abide in the calling to which he is called*, 1 *Cor.* 12. 14. *v.* To the end the Apostle proves it at large, that the Mem-

bers ought to keep their places, &c. *Ro.* 12. 4. *As all Members in the body have not an office*, so neither have all in the Church.

The Minor it plaine, possibly seeme may deny two things hinted in it, and say,

1. *That private persons if well gifted, and elected and called are Preaching* Elders; *officers in the Church as to that act.* But

I disproved this in the prosecution of my former argument, by shewing you that something more by Scripture precepts, and presidents, was required to make an officer, as to that office of Preachers. I rather think therefore it will be denyed.

2. That *Ordinary preaching, interpreting, and applying Scriptures, are Acts of office*; and *that ordinary Preachers are officers.*

This I shall prove by two or three arguments, for I conceive the *Cardo Controversiæ*, the very hinge of the controversie is this, whether *Ordinary Preaching be an act of office*, I shall make it out I hope.

1. Arg. *The proper acts of Elders, Bishops, Stewards of the Mysteries of God; Heralds, Ambassadors of God, watchmen, extraordinary Deacons, Prophets, Pastors, Teachers, are acts of officers; and acts of office.* This is plaine enough; for these are all names of office, in Scripture phrase, and in usuall acceptation, 1 *Tim.* 3. 1. 1 *Tim.* 3. 10. *Acts* 6. 6. For *Heralds, Ambassadors, watchmen, Stewards*, we know in our usuall acceptation, they are names of office; for *Prophets, Pastors*, and *Teachers* it is plaine, that they were officers, *Eph.* 4. 11. 1 *Cor.* 12. 28. Except we will deny *Apostles* and *Evangelists* (with whom they are rankt) to be officers.

But ordinary Preaching, Interpreting, and applying Scriptures are acts, and proper acts of Elders and Bishops. 1 *Tim.* 5. 17. *Titus* 1. 5. 9. *Acts* 20. 17. 28. Of *Stewards, Titus* 1. 7. 9. 1 *Cor.* 4. 1. Of *Heralds*, 1 *Tim.* 2. 7. 2 *Tim.* 1. 11. (where

(where the Originall word Κηρυξ translated a Preacher signifieth a *Cryer*, or Herald,) of *Pastors* and *Teachers*, Jer. 3.15,23. 2. And I suppose for *Teachers* none can deny it, except they can tell us what the office of a *Teacher* (else) is, and deny the very significancy of the name, which carries the duty in it.

Ergo. These *acts are the acts of officers*, and acts of Office; and except private persons though gifted, and elected, and call'd, be officers, they cannot lawfully doe them.

But I shall further prove that ordinary preaching is an act of office.

2. Arg. *If Baptizing be an act of office*, which an officer onely can doe, *then Preaching is*. The reason is plaine.

For, Christ in the same commission authorizeth those to *Baptize*, whom he authorizeth to *Preach*, Matth. 28. 19, 20.

But *Baptizing is an act of office, which an officer onely can doe*. This our Brethren confesse.

Ergo. Preaching is an act of office, and cannot be lawfully done by those not in office.

I must confesse, I have often wondred, that any of our Brethren are shy at *Baptizing*, and confesse that one gifted cannot lawfully *baptize*; and yet dare venture so boldly upon the other ministeriall act, which is in the same Commission, and first mentioned in it, *Matth.* 28.19,20. And upon which Saint *Paul* seem'd to lay more weight then upon *Baptizing*, 2 *Cor.* 1.17. This is my second argument against the lawfulnesse of publique preaching; for such persons as are not solemnly ordained, and set apart for that worke, as well as outwardly *elected* and *desired* to the work, and inwardly gifted. I come to a third Argument.

Arg. 3. *That Tenent that doth necessarily tend to make the great ordinance of the Ministeriall function frustraneous*

and useless, as to its chiefe act, cannot be a Scripture truth. That a *Ministeriall function*, is a great Gospel-ordinance; which God hath instituted in his Church. I have already made good by several arguments; nor was it ever denyed by any considerable persons: Now, surely none will say, but if God hath ordained a Ministery, he hath done it for some ends; if he hath ordain'd the *function*, there are some acts to be done by those in that function, and whatsoever *Tenent* makes the function of no use as to these acts, or any of them must be sinfull; for it is a dangerous thing but to make an ordinance of God frustraneous and useless.

But this Tenent, *That any gifted person if elected, and desired by the people may ordinarily Preach, open, interpret and apply Scripture, doth necessarily tend to make this great ordinance of the Ministeriall function frustraneous, and of no use as to its chiefe act.*

To prove this, I need doe no more then prove.

1. That to make a Gospell-Minister, according to Gospell-institution, something more is requisite, then *gifts* and *election*, and a *desire from the people*: this I have already done in my first argument.

2. *That ordinary Preaching, interpreting, and applying Scriptures, is the chiefe act of the Ministeriall function.*

3. That a *Ministeriall function*, is useless as to this act, if every gifted person may doe it; this last is evident enough: for what need any particular persons be by the Ordinance of God appointed, to doe that which all may doe?

To prove the second, that *ordinary Preaching opening, and applying Scripture, is the chiefe act of the Ministeriall* function, Observe but one or two things.

1. It is the first act in the Ministeriall Commission, *Matth.* 28. 19 *Go Preach and Baptize all Nations*; first *Preach*, then Baptize.

Vid. Estium. ad loc.

2. It seemes Saint *Paul* so lookt upon it, 1 *Cor.* i. 17. *Christ*

Chriſt (ſaith he) *ſent me not to baptize, but to preach the Goſpel*; intimating, that though he had authority to *baptize*, and accordingly did it, yet the main work he had to do, was to preach the Goſpel; he lookt upon that as the chief act of his Miniſtry.

Prædicandi munus eſt prius, potius, difficilius & magis neceſſarium. *Vid. Pareum ad loc.* 1 Cor. 1. 17.

Let none ſay that *Paul* ſpeaks there as an *Apoſtle*, and it was indeed the main act of his Apoſtleſhip, for:

1. It is plain, *that it was not the diſtinctive act of his Apoſtleſhip, for ſo his Univerſall governing and ordering the Churches*, was his chiefe and diſtinctive work. Preaching was his act as a Miniſter poſſibly upon this account both in 1 *Tim.* 2. 7. and 2 *Tim.* 1. 11. *Paul* ſaith he was appointed a *Preacher*, and an *Apoſtle*, &c. His Apoſtleſhip included the Miniſteriall paſtorall acts of Paſtors and Teachers. Beſides,

3. If *Preaching the Goſpel be not the chiefe act of a Miniſter, he hath no act proper to him*, but adminiſtring the Sacraments; for the Elders (ſay we,) the members (ſay our brethren) have as much to doe in *government of the Church*, as he, and for *private exhorting, &c.* That alſo belongs to them; and we ſhall deſire but one place of Scripture to prove, that the adminiſtring of Sacraments is more the peculiar act of the Miniſter then preaching.

Doubtleſſe *preaching the Goſpel, opening Scriptures, exhorting, convincing gainſayers* is the chiefe act of the Miniſtry; therefore there is a greater charge laid upon *Timothy* for this then for any other Miniſteriall act. 2 *Tim.* 4. 2. *Preach the word, be inſtant in ſeaſon and out of ſeaſon, rebuke, exhort, &c.*

Now if every gifted Chriſtian may doe this, what need any *Miniſtry* as to this act? what need there be any particular perſons appointed by God to doe that, which all may doe? I proceed to a fourth Argument.

Arg. 4. *What things muſt not* (by Scripture warrant) *onely be communicated to others in publike aſſemblings, by faithfull men, who ſhall be able to teach others; and*

and to whom such things shall be committed by Timothies; those things private persons, to whom such things are not so committed according to Scripture warrant ought not in Publike assemblings so to communicate.

But the truths of the Gospell, *are such as according to Scripture-warrant are onely to be communicated to others by such as being faithfull, and able to teach others, and have those things committed to them by* Timothies, *and private persons are not such, to whom such things are committed.*

Ergo. *It is unlawfull for such to communicate them in that manner.*

The Major is plain. The Minor is to be proved.

And I shall prove it by that place, 2 Tim. 2. 2. *And the things that thou hast heard of me amongst many witnesses, the same commit thou to faithfull men, who shall be able to teach others.* I shall a little open that place. There are severall things in it worthy of our taking notice of.

1. That *according to Gospell order, in Gospell-Churches there should be some to teach, and others to be taught.* So saith the Apostle, 1 *Cor.* 12. 29. *Are all teachers?* Now according this principle it is possible that all may be teachers in a Church; for if all be gifted, and gifts forthwith make a teacher, all may be teachers very well. Nay, if all doe but think they have gifts good enough, all will be teachers; if gifts only make a teacher; and to avoid this I suppose our brethren who are more sober, say those that *teach*, must not only have gifts, but the *call of the Church*; but they have not told us yet where there is any warrant in Scripture, for the particular Members of a Church to make a teacher by calling him to teach them. But further yet. * It is plaine from *that place that those that teach others must be able to teach and faithfull*, not unlearned and unstable men; not such as had *need be taught themselves, what are the principles of religion*, no they must.

* Episcopi eò sunt instituti ut tueantur ea quæ in Evangelio & S. literis continentur, quæ sic tuenda suscipiant ut illis non addant nova. *Pet. Mart. loc. com.* p. 525. Immo sibi credi vetant si contra divinas Scripturas aliquid proferant *ibid.*

must be πιστοι faithfull men, and ἱκανοι sufficient able men too, that are teachers. Thirdly,

Those *faithfull able men, must Preach old truths,* Apostolicall truths, *Pauls* doctrine. *Those things which thou hast heard of me,* not novell fancies. I doubt whether the *Millenary* Doctrines, and many more notions which we heare in these dayes, be to be found in *Paul's* Epistles, yea or no. 3.

These *able and faithfull men, before they teach others must have a Timothy or Timothies commit* the Gospel to them; it is not enough that they are *gifted, faithfull, &c.* But *Timothy* is to *commit* the things to them he heard of *Paul.* 4.

The question is what is meant there by *committing,* what *Paul* meant, when he bid *Timothy Commit,* what he had heard of him to faithfull and able men, the originall word used is παρὰ à παρατίθημι. It signifies,

1. Sometimes meerly to *propound a thing to others,* and set it before them, thus often, *Math.* 13, 24. v. 31. *Mar* 8. 6, 7. *Luk* 9 16. 10. *ch* 8. *Luk.* 11. 6. *Acts* 16. 34. *Acts* 17. 3. 2 *Cor.* 10. 17.

2. Sometimes to *commit a thing as in trust, when a thing is committed to some and not to others,* so *Luk.* 12. 48. So Christ committed his spirit to his Father, *Luk.* 23. 46. and so *Acts* 14. 23. *Acts* 20. 32. so *Paul* committed the charge to *Timothy*, 1 *Tim* 1. 18. so 1 *Pet.* 4. 19. The suffering Christian were to commit their soules to God. *Criticks* note it properly signifieth to commit a thing to the patronage, managing, care and custody of some; Now in one of these senses the word is to be taken here. *Vid. Leith. Critic.*

Either *Timothy* was to lay open *doctrinally* such things as he had heard from *Paul* (*viz.*) The truths of the Gospel of Christ; or else he was to *commit them to some* (that is) to appoint some to whom he might intrust those truths with, as publike *Treasurers,* to dispense them out; to whom it should peculiarly belong to deliver them out.

If

Vide Bezam in Acta. c. 14. 23. παρέθεντο quasi viz. Depositum ipsius fidei commissum.

If *Timothy* were onely to *commit them to some* (that is) to declare them to some, & set them before their eyes, what meanes the restriction of *faithfull men, & men able to teach others.* Surely *Timothy* was to preach those truths, not onely to such as were *faithfull*, but to such as were *unfaithfull*, that they might learne to be *faithfull*; not onely to such as were able to teach others, but to such as were to be *taught themselves.* Therefore it must follow, that it is the other committing that is meant. *Timothy* was to look out faithfull men, and such as were able to teach others; and to authorize them to that worke, and *commit the truths of God* into their hands as *Trustees*, to deliver them out to others, as it was written of old, *The Priests lips shall preserve knowledge*; so *Timothy* was to select some *whose lips shall preserve knowledge*; and to those he was to *commit* the word of knowledge, giving them an outward *mission and authority*, to deale out the truths of Christ to the people. So that you see, it was not enough that some were πιστοι, faithfull, gracious, and ικανοι able in respect of parts: or that they should be called by the people; but this is the Gospel order. *Timothy* must *commit the things he heard from Paul to them*; and then they were to teach others; and without this, though they were faithfull and able, yet they were not to act; and I pray note. It was not enough for them to say, *God had committed those things to them*; *Timothy* must *commit* them to them. But I shall proceed to a fifth argument.

Arg. 5. *Whosoever may Lawfully preach the Gospell, and interpret Scriptures, ordinarily, &c. may warrantably require a maintenance competent for them, of the Church to which they so preach, &c.*

But *all those members in a Church that are gifted*, cannot *require a competent maintenance of the Church in which they are, according to Scripture rules.* Therefore they cannot lawfully preach the Gospel ordinarily.

The

The Major is plain.

What is their due by Gospel warrant, and they are worthy of, they may require? But they that preach the Gospel are worthy of such a maintenance, and it is their due, Ergo.

The Major cannot be denied. The Minor I prove.

1. *That they are worthy of such a maintenance,* 1 Tim 5. 18. Matth. 10. 10. All *Gospel labourers are worthy of their hire.*

But they are Gospel-labourers. *Ergo,* It is their due. They are the *Oxen that tread out the Corne*, their *mouthes* are not to be *muzzled*, 1 Tim 5. 18. Gal. 6. 6. *He that is taught in the word, is bound to communicate to him that teacheth, in all good things.* Those that *serve at the Altar must live upon the Altar*; the Gospel speaketh plaine enough to this, that those that preach the Gospel, that administer in Spiritual things, that are to teach others, &c. may require a competent maintenance for themselves as the due of their pains. 1 Cor 9. 13, 14.

But will any say, that God hath appointed such a Gospel order, that *the ungifted brethren should maintaine all those that are gifted?* or, that *a Church should be tied up to that duty, which no Church is able to performe.* It wil nothing at all helpe to say —— They doe not require any such thing. —— The question it, *whether they may not require it of a Church, that is able, and ought to have it too?* If they may and ought to have it, then, this is the Ordinance of God, *that all the ungifted brethren should maintaine those that are gifted.* Suppose now a Nation were parceld out into as many Churches as parishes: and that in every of these Churches there were some gifted; possibly in one there might be *ten rich men*, godly, but meanly gifted; and twenty *poore men*, but well gifted, will any one say, that it is Gods Ordinance and Will, that these ten rich men should allow a *competent livelihood* to the *Twenty* others, neglecting their callings to exercise their gifts, and to teach the

In numero enim ut est, ambitio atque temeritas, Ministeria sibi vendicarent, cum divino jure his qui laborant in verbo alimenta debeantur, non possent omnibus, qui operarentur sufficere. *Pet. Mart. loc. com.* 528. H.

Vid. Rutherford due Right of Presbyters. p. 125.
Vid. Gillespy Miscell. Quest. p. 40.

If it be to be understood of an *Ordinary mission by God* the *Question is againe.* Whether it be to be understood of an *immediate mission*, or a *mediate mission.*

For *an ordinary immediate mission*, we were to seek for it till the author of *Naigeon* found it out to be, *an ordinary gifting of persons by God.* But that all that have *gifts*, are not sent by God, it is plaine enough. By many gifted *blasphemers and hereticks*, and *lewd wretches*, concerning whom to say God hath sent them to preach for the begetting of faith in soules, is little lesse then Blasphemy.

And besides, if this sending be enough, Mr. *Gillespy* well argues, that there is no need of the peoples *electing or chusing*, so that we must find something else, to be meant by sending there.

And it must necessarily be meant you see

Of a sending that is not ceased, for the Apostle is there speaking of the ordinary meanes, of salvation which are to continue to the end of the world.

2 Of a *mediate mission from God*, not of a sending by Gods *immediate sole act*, explicitly speaking from heaven to preachers saying, *go preach*, or *implicitly* bidding them go, by giving them gifts and a desire to go; still the Question is, By *what meanes?* or by *whose acts they must be sent*, as Gods *instruments*? surely all will say by such Instruments, as *Christ in his gospell hath appointed*, in his *stead so to send*: or thus: It must either be by the *civill power, or by the Church*: is the meaning this, that none can preach but such as are sent *by the civill magistrate?* then for 300 yeares after Christ none might Lawfully preach but the Apostles, which I suppose none will dare to say.

The meaning then *must be, that none can preach but such are sent by the Church*: and still the question is.

1 *Whether they must be sent by the whole Church, or by some particular persons?*

Though

Though this might be easily resolved by 2 Tim. 4. 14. Acts 6.6. that the *Presbytery* of the Church is to send them, yet I shall not here insist upon it. If they must be *sent*, they must be more then *gifted*, that is plaine enough: and the Church must send them, either the *Presbytery of the Church*, or the whole Church must send them. There must be an act of the Church, concurring to make a lawfull preacher.

The next question is, *whether the Churches choosing and desiring one of their brethren to preach*, be a *sending yea or no*, and *the sending there meant yea or no*. That it is not, I prove.

1 From *the usuall acceptation of the terme* [sending] suppose you have a businesse to be dispatcht at *Yorke*, you chuse one to goe, and desire him to goe, is this sending of him? surely you doe more then this, you give him *order, and command to* go, and you do not say he is sent, because you have chosen him, askt his willingnesse, &c. till you have committed your businesse to him, and authorized him to goe, though he hath *legs* and an *horse*, and a *good mind to go*, and you *have chosen* him, yet he is not sent, and shew me in scripture phrase, where sent can be expounded, *chosen, or desired to goe*, and that is the whole meaning.

2 Besides, the preaching Κηρύσσω of *one that is an herald and publisheth a thing as an Herald, in an open place*, now when a Prince or State sends an *herald*, doe they onely chuse a *man at armes* and desire him *to goe?* they also give him his solemne instructions and authorize him to goe. *Vide Leigh Critica.*

Thus we have found what is meant by sending. *Negatively* it is not, being gifted or meerely chosen and desired to the work, there must be some thing more, to concur to sending, viz. *a commissionating of the person to the work*: now this must be done by such persons, as have authority from Christ to do it, and in such manner, and forme, and by such rites, and ceremonies, as according

cording to Gospell-presidents have beene formerly used, (this is Christs common law,) and according to Gospell precepts (these are Christs Statute law) in the case; and except those that preach be thus sent, the Apostle knew not, *how they should preach*, that is, so as to *justifie their act, or expect any blessing from God upon them in their worke.* I shall adde no more to that Argument, the Apostles *Interrogation* implies *a Negation.*

See more Arguments in *Rutherford's* due right of Presbytery a. p. 275. & 281. *Vide Gillespy Miscel.* Quest. cap. 3. p. 33, 34, 35, 36, 37, 38.

There are severall other arguments produced by learned *Gillespy*, as 1. From the law of nature, 2 from that place Heb. 5. 4. and 3 from that place Heb. 6. 1. 2. But I shall not enlarge upon them, I shall onely mention one Argument more, which also will onely be *a probabili.*

Arg. 7.

It is likely that that tenet which the Churches of Christ in all ages have rejected, and that practice which the Churches of Christ in all ages, have decried and avoided, is not a truth of Christ, it is not probable if it were, that Christ would have hidden it from his Churches, much lesse have established their judgements in a truth directly contrary to it, viz. *That the Ministery, an ordained Ministry, is a standing office to which belongs the preaching of the Gospell.* Indeed some truths may be hidden yet, but doubt whether in any one truth (especially so necessary) *as this God hath suffered all his people to erre*, all this while.

Those that desire the judgement of former Divines, both *Lutherans* and *Calvinists*, concerning the necessity of ordinations, let them look Mr. *Seamans* Vindication. a. p. 17. ad. 29. p.

Vid. Mr. *Seamans* Vindication. *Harm.* Confes.

Vide Corpus Confes. *fidei.* p. 59, 60. p. 131. 179, &c.

But the Churches of Christ in all ages, have rejected this opinion and practice. Yea and held the clean contrary; and at this day, all the Churches in the world reject it, but (those in *England*, and (but some of those neither) that are called independent Churches) excepting. *Arminian* and *Socinian* congregations, and *Anabaptisticall* companies (not worthy of the name of the Churches of Christ.) Enquire into the practise of the Churches of God, in *Scotland, France, Helvetia, Germany*, the *Netherlands*, the Churches of Christ in *New England*, &c. and

and let their judgements be askt, and their practice inquired, yea, and of all the *Presbyterian* Churches in *England*, which as they treble the number many times over the other Churches; so we may, (we suppose without boasting) say, and speake modestly, that they haue as learned Godly *Pastors* and eminent *Christians* in them, as any of our Brethrens Congregations have, who are of dissenting judgements and practice from us in this point. Now that the spirit should guide our brethren into this truth, and it should be hidden from all but themselves, seemes very improbable. For the proofe of this, if you will please to peruse *Corpus & syntagma confessionum fidei*, or Mr. *Seamans* abridgement of it in this point, in his answer to *Hargen*, they may be satisfied. But I shall not enlarge more upon this, for when I have said as much as I can, our Brethren will tell me I have proved their practice, but *singular*, not *sinfull*, and we live in an age that makes many *presidents*, and followes very few. I therefore onely propounded the Argument, as *probable*, not *necessarily convincing*.

I remember I made a promise to speake something to such Arguments as are brought, to justifie this practice.

These are brought either,

1. From *Scripture precepts*, or (dispensations at least) or,
2. From *Scripture presidents*. Or,
3. *A pari ratione*.
4. From Reason, not prove so anon.

I will begin with the first sort, such as are from Scripture *precepts*, where there is a command given for them to *Prophesie and exhort and preach*, &c.

The first sort of Scriptures are those where the Apostle lay a charge upon all Christians, to *Exhort and quicken one another, and provoke one another to love and good workes*: *Ob.* 1.

works, Heb. 3. 13. *Heb.* 10. 24, &c. To all these I answer.

Stl. If we steere this argument into a syllogisticall form, it will run on ground presently, it must be thus.

If every private Christian may (according to Scripture) exhort his brother, and provoke and quicken him to love, and good works, then he may publiquely preach, open and apply Scripture.

Vid. Pet. Mart. *loc. com.* p. 529. 17. *Vid.* Zanch. *in quartum præceptum* p. 769. *Vid.* Rutherford due Right. p. 297.

The argument halts already; he may *exhort* his brother privately, and *provoke* his brother, and *quicken* him to love and good workes, and yet not preach. I told you in the beginning this was not the question. 2. These Scriptures would serve as wel to prove it the duty of those that are not, as those that are *gifted*, it is a common duty upon all Christians.

Ob. 2. But the Scripture is plain, that *he that hath a talent must improve it, Mat.* 25. 25, 30 or be condemned for hiding it.

Sol. 1. 1. We know, *Theologia parabolica non est argumentativa*, there is no great trust to arguments for positive truths from parabolicall expressions; what talents are there meant is not exprest.

2. 2. If it be meant of ministeriall talents, Mr. *Gillespy* well notes, *that it will prove a perpetuall Ministry*, Luke 19. 13. Occupy *till I come*, and a *called Ministry*, Mat. 25. 14, 15. the Lord called his servants.

3 3. (Saith Mr. *Gillespy*) it will prove *that women may preach too.*

4. 4. The servant must improve *but his talent*; the *gift of preaching* is not (as we have proved) every gifted brothers talent; the *talent of preaching, is a ministeriall* office and authority, not gifts meerly.

5. 5. For *gifts*, they are indeed a *talent*, but is there no other way of improving them, but in *publique preaching?* he that hath them must improve them in his *sphere*, every man that hath a talent of wisdome must not improve it by taking upon him to govern a City without a call and authority to it.

But

But it is propheſied concerning the Goſpell times; Ob. 3.
That God would powre out his ſpirit upon all fleſh, & their ſonnes and their daughters ſhould propheſie, their old men ſhould dream dreams, and their young men ſhould ſee viſions. And alſo upon the ſervants, and upon the handmaids in thoſe daies will I powre out my ſpirit, Joel 2.28.

If this text prove that God promiſed that in his Goſpell Church, perſons *not* ordained to the worke, ſhould preach, &c. Sol.

1. It proves, *that all perſons ſhould doe it,* whence comes then the diſtinction of *gifted perſons only* doing it? *all fleſh ſhould* do it, all ſorts of perſons, and then who ſhould be taught.
2. *It proves that women alſo ſhould Propheſie,* your *daughters* ſhall propheſie. *v.*28. the handmaids, verſe 29.
3. It ſeems to ſpeak, for *preacking aſleep too,* or at leaſt *preaching from dreams and viſions.*
4. It is plain, that there the Prophet *foretold only what ſhould happen in an extraordinary time under the Goſpel, in the* daies of *Pentecoſt,* as you may eaſily ſee by the Apoſtle *Peters* application of it to the preſent time, *Acts* 2.17.
5. I might add *that according to that place, Preachers need not ſo much as election,* or the call of the Church, but you have the true meaning of it.

But there are a fourth ſort of Scriptures, which are much relied upon, viz. ſuch as ſpeak concerning *Propheſying.* Rom. 12.6. 1 Cor.14 1. 1 Cor. 14.24. 31,39. 1 Cor.14.5. 1 Cor.14.3,4,5. The Argument is this—— Ob. 4.
——*Goſpel propheſying is ordinary preaching, and ordinary interpreting. But the Goſpel holds forth, that every one that hath gifts ought to propheſie and may propheſie.*

Ergo they may ordinarily preach.

Now to this I anſwer.

That the propoſition is falſe, *Goſpel propheſying ſpoken* Sol. 1.

of in those places is not ordinary preaching and interpreting of Scriptures.

I his I could prove by the consent of expositors; some of which I shall hint, as *Aretius, Calvin, Martyr, Diodat, Rutherford, Baines, Dickson, Gillespy, Gerard, Parens, Bucanus, Zanchy, Estius, Aquinas,* (of the Ancients) *Chrysostome, Theophylact, Theodoret, &c.*

Gerranus in 1 Cor. 12.

But I suppose our Brethren will except against this *Jury.* I shall therefore indeavour to prove by Scripture arguments, comparing Scriptures with Scriptures, that by Prophets and prophecying in the new testament is not meant the ordinary preaching and exhorting of (ordinarily) gifted persons, and here I shall do little more, then give you summarily what those two learned men have said already, Mr *Rutherford* and Mr *Gillespy.*

Rutherford Peaceable plea. c. 16. 249. *Gillespy Miscel.* q. c. 5. p. 69. *Vid.* Mr *Seamans* Vindication; in his answer to *Chillenden. Vid. Bucanum. loc. com.* p. 487. in q. 14. & p. 488. q. 18. *Vid. Aret. Problem. theol. q.* 61. p. 341. *Calv. l.* 4. *Instit.* Sect. 4. Prophetæ sine omni ope humana repente afflatu Sp. Sti. concitati loquebantur. *Pet. Martyr. loc. com.* p. 526. b. 8.

1. The Apostle *distinguisheth Prophets from Pastors and Teachers,* both in Eph. 4. 11, 12. and 1 Cor. 12, 28, 29.
2. The Apostle in all those three places, *set them next Apostles, above Evangelists, & Pastors, & Teachers:* and is that the place of gifted Brethren thinke we?
3. They are *Enumerated in all those three places amongst officers of the Church.*
4. They are mentioned with *a note of singularity,* 1 Cor. 12. 29. 30. *Are all prophets? are all teachers, &c.*
5. *Prophets* in all the old and new testament, *signifie some in office* peculiarly cal'd and sent. 1 *Sam.* 3. 20. 1 Sã. 22. 5. Act. 13. 1. Act. 21. 10, 11. Act. 11. 27, 28.
6. These Prophets *speak by extraordinary revelation.* 1 Cor. 14. 26. *v.* 30.
7. *The Apostle plainly distinguisheth, this prophecying from the word of knowledge and the word of wisdom.* 1 Cor. 12. 8, 9, 10, 11.
8. *The word prophecying is generally used in the new testament for that which is extraordinary & by revelation,* Mat. 26. 68. Rev. 1. 3. Act. 21. 9. Luke 1. 67. Rev. 22.

22.10.19. Rev.10.11. Mar.7.6. 1 Pet.1. 10. Iud. 14. Luk.1.76.7.28.Matt.21.26.14.5.Matt.13.57.Matt.7. 22.Act.19.6.&c. Io.11.51. 1 Tim.1.18.

Vid. Zanch. 4. l: 771. in quar. præceptum.

9. It is reckoned *as one of the rarest gifts the Apostles had*, 1 Cor.13.2. 1 Cor. 14. 16. preferred before the gift of tongues, 1 Cor. 14. 1, 2.

10. Paul *compareth himself with these Prophets.* 1 Cor. 14. 37.

11. The *formal effect*, (saith Mr. Rutherford) *of publike edifying, comforting, convincing, converting souls are ascribed to these prophets*, 1 Cor.14. v.1.3.4.5. 12.24. 25. 31.

12. Lastly (saith he) the Apostle in the 13 and 14. ch. of that first Epistle to the Corinthians, *doth but set down right rules for the use of the offices which he had set down to be the offices then in the Church*, 1 Cor.12.28.29.

By all this it plainly appears, that those places about prophets and prophecyings, will not serve our brethrens turn, to prove their ordinary preaching, opening and applying Scriptures.

For those prophets it appears *were officers in the Church* and *extraordinary officers*, whose *cal was extraordinary*, and whose *work was extraordinary*, and whose *abilities were more then ordinary gifts*, even extraordinary *revelations*.

I must confess there are some reverend divines of another judgement, but their reasons are to be weighed. I must profess, that to me it is as cleer as the light, that those Texts are to be understood of extraordinary officers in the Church. Our brethren have many things to object; they are all answered either by *Gillespy* in his *Miscellaneous* Questions, *p.* 74. &c. Or, in Mr. *Rutherford's Peaceable Plea*, *p.*250. Or, his *Due Right of Presbytery*, *a p.*295. *ad p.* 305. Possibly some, who may have *objections* in their heads, have not their Books ready to satisfie them. I have therefore pickt out of them, their

judicious answers; and take them shortly.

Ob. 1. *Ob.* 1. First they say, *Judas and Silas were call'd Prophets*, Acts 15. 32. *And they exhorted, yet they were out of office; they are call'd Brethren*, v. 22.

An. 1. *Silas* was an *Evangelist*, he went about with *Paul*, *Acts* 16. Preaching the Gospell every where, through *Amphipolis* & *Apollonia* to *Thessalonica*, *Act.* 17. 1. 4. To *Berea*. v. 10. He was an extraordinary officer.

Vid. Gillespy p. 85. 2. What though they be call'd brethren, *yet they are call'd the chief amongst the Brethren*; one that was chosen to travell with *Paul* was call'd a *Brother*, 2 *Cor.* 8. 18. *Apollos* is call'd a *brother*, 1 *Cor.* 16. 12. Yet he is a preaching Minister *Pauls fellow labourer*, 1 *Cor.* 3. 5. *Timothy* the Evangelist is call'd a *Brother*, 2 *Cor.* 1. 1. &c.

Ob. 2. Ob. 2. *The witnesses are said to prophesy*, *Rev.* 11. 3. Now private *Christians are the Lords witnesses against Antichrist*, not Ministers only; *therefore they may prophesie.*

Vid. Rutherford due Dight. p. 295. Ans. 1. *It is the opinion of Reverend Divines, that by the two witnesses are meant Ministers*; so *Junius, Cooper, Pareus, &c.*

2. *What prophesying is there meant, is not clear.*

3. It lies upon them that bring this objection to prove, 1. *That by witnesses there are not to be meant some particular persons extraordinarily, or ordinarily gifted and sent.* 2. That their *prophesying is ordinary preaching*, in orderly Churches constituted.

Ob. 3. Ob. 3. 1 *Cor.* 12. 7. *It is said the Manifestation of Spirit is given to every one to profit withall*; therefore all may prophesie.

A. Read on first. The Apostle tells you in the very next words, that in your sense the manifestation of the *spirit is not given to every one. To one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same spirit, &c.* v. 10. To another prophesy; where note,

1. That the Spirit hath not given to any *one all gifts but*

but this gift to one; & *another* to *another*; the manifestation of the Spirit is given in *one kind* or *other* to all.

2. Observe that *propheſy* is distinguish'd from the *word of knowledge*, by which it is plain; that prophecying is not exhorting by the word of knowledge, &c.

Fourthly they object, the Apostle saith, *you may all propheſy one by one; that all may learn and all may be comforted*, 1 Cor. 14. 31. Ob. 4.

1. So the Scripture saith Christ *died for all*; this is an arrow out of the Arminian Quiver. But it will not fly home; for,

2. Surely none might prophecy, but those that were *prophets*, 1 *Cor.* 12. 29. *Are all prophets?* *Vid.* Mr. *Rutherford.* p 299 And *Gilleſpy.* p. 76, 77.

3. It is sure enough *women might not*, 1 *Cor.* 14. 34. Yet *all* brings them in too.

4. It is plain enough, *all of the men did not propheſy*, 1 *Cor.* 12. 5.

5. It must be meant *all you, that have the gift of propheſie* and are called to it, &c. *Theſe were all extraordinary officers.*

Fifthly, they object, that the places cannot be meant of extraordinary officers; for, 1 *Cor.* 14. 26. It is said, *every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an interpretation.* Ob 5. *Gilleſpy*, p. 77.

An. 1. What one in the Church *hath*, every one hath, that is *finaliter* and *objectivè: for his good and benefit*; So *Luk.* 16. 29. It is said *Dives* Brethren *had Moſes and the prophets.*

So *Eph.* 1. 7. *We have redemption*, yet are no *redeemers*, so in many other places (which Mr. *Gilleſpy* quotes) the Apostle shewes how the Acts of their officers were all for their good and advantage.

2. By this Text, every gifted brother might compose *new Pſalms*, speak *revelations* and *ſtrange tongues* as well as propheſie.

3. By this Text there is not only *a liberty of propheſying*

(*in our brethrens* ſence) granted, but it is poſitively ſaid they all had *theſe gifts*, but that this is not the Apoſtles meaning is plain, 1 *Cor.* 12. 29. *Are all prophets? do all ſpeak with tongues?* and 1 *Cor.* 14. 5. *Paul* wiſheth that they could all *prophecy*, and *ſpeak with tongues*, by which it is plain ſome could not.

4. *Every one* can only be *every one of your prophets*; for thoſe that were not *prophets* could not *prophecy*.

Vid. Gilleſpy ibid. p. 79.

5. The *Arminians* and *Univerſaliſts* too, keep a great deal of ſtir with this terme *every one*; now it is plain from other Scriptures, that *every one is taken but for ſom.* Iſ. 9. 17. *Every one of you is an Hypocrite.* Eph. 5. 33. *Let every one of you in particular ſo love his wife*, &c. Sure the Apoſtles meaning was not that thoſe who had no wives ſhould love their wives, 1 *Cor.* 1. 12. *Every one of you ſaith, I am of* Paul; *and I am of Apollos, &c.* The Apoſtles plain meaning is, that one ſaid he was of *Paul*; and one ſaid I am of *Apollos*, &c.

Ob. 6. *Gilleſpy* 80.

But further they ſay. *The gifts which are required in a Prophet, are ſuch as men ordinarily might have, &c.* 1 *Cor.* 14. 3. 26. Such as tend to Edifie, &c.

Sol. 1. This is a *begging of the queſtion*; we deny it.

2. It is no proof, becauſe the Apoſtle ſaith, that the *end of prophecying* is *Edification*, 1 Cor. 14. 23. 6. Extraordinary gifts were given for *Edification*, and extraordinary *officers* as well as *ordinary*.

Ob. 7. But they object, *that we muſt not deſire extraordinary gifts now*, 1 Cor. 14. 1. *The Apoſtle bids them deſire they may prophecy.*

Gilleſpy 81. *An.* 1. So he bids them deſire *other ſpirituall gifts*, as the gift of tongues, &c.

Vid. Mr. *Rutherford* peaceable Plea, 254. 2. Though we (now theſe extraordinary gifts are ceaſed) cannot deſire *them, and pray in faith for them*, they might; they were promiſed gifts to the firſt *plantation* of the *Church*, and not then ceaſed.

Ob. 8. *But theſe prophets were to be judged, examined & tried, therefore*

therefore they were not extraordinary, 1 Cor. 14. 29. 32.

An. Non ſequitur. It doth not follow, *the Bereans are commended for trying the apoſtles doctrine, yet they were extraordinary officers*; and the Lord bidding his people *beware of falſe Prophets*, Mat. 24. 11, 24. gave a liberty for trying Prophets. *Gilleſpy* ibid. Acts 17. 11.

But theſe texts cannot be meant of extraordinary prophets for there could not be ſuch a number of thē in one church. Ob. 9.

An. This Argument is no way concluſive.

2. *The Church of Corinth was very famous, and abounded in all knowledge and utterance, and came behind in no gift*, 2 Cor. 8. *Rutherford due right.* p. 301.

But *extraordinary Prophets, were infallible and could not erre*; now theſe *were ſuch, as the Church might judge*, 1 Cor. 14. 29. 32. Ob. 10.

An. This Mr. *Rutherford* cals a ſilly argument, *for all Spirits are to be tried by the word.* *Rutherford peaceable plea.* 250, *Gilleſpy Miſcel.* q. p. 82.

2. *Extraordinary Prophets might erre: Samuel* did ſo in calling *Eliab* the Lords *anointed*; and *Nathan* in ſetting *David* on work to *build the temple. Elias* was miſtaken, when he ſaid he *was left alone in Iſrael*; ſo did the prophecying diſciples erre, *Act.* 21. 4. in telling *Paul* he ſhould *not go up to Jeruſalem.*

3. So far as *they were guided by the holy Ghoſt* (ſaith *Gilleſpy*) they *could not erre, but they might have their own miſtakes and errors.* See more *Rutherfords peaceable plea.* 251, 252, 253.

But the Apoſtle *diſtinguiſheth propheſy from Miniſtry*, Ro. 12. 6, 7. *therfore they that propheſied were out of office.* Ob. 11.

An. 1. The Apoſtle in diſtinguiſhing *propheſying from Miniſtry there*, doth but diſtinguiſh *extraordinary office from ordinary.* So *Gilleſpy*, and he citeth *Gomarus* with him. *Gilleſpy* p. 83.

2. The whole ſtrength of the argument lying upon that ſuppoſition, that the Apoſtle there ſo diſtinguiſheth

guisheth it lies upon those that bring the argument to prove it.

Ob. 12. *But the Apostle in* 1 Cor. 14. *Forbidding women to propheſie; licenseth the brethren that were men.*

Rutherford due Right. p. 301, 302. *An.* 1. Truth, he licenseth some men, *viz.* Such *as are prophets*, but not all. The Lawes of *France* (saith Mr *Rutherford*) forbid a womans sitting on the throne; doe they therefore license all French men to usurpe it?

2. (Saith Mr *Rutherford*) women must not administer the Sacraments, doth it therefore follow that all men may? But further they say,

Ob. 13. *In forbidding women to propheſy, he plainly sheweth that he speaketh not of extraordinary propheſying*; for *women propheteſſes might speak in the Church*, Ex. 15. 20. Jud. 4. 24. *Miriam* and *Deborah* so prophesied, and *Anna*, Luk. 2. 36. and those *Acts* 2. 17, 18. 1 *Cor.* 11. 5.

Gillespy Miscel. queſt. 75. *Anſ.* 1. But *where do we find, that after the Churches in the Gospel were orderly constituted; women propheteſſes spake in the Church? none of the quoted places prove it*, except it be, 1 Cor. 11. 5.

Vid. Pl. Rutherfords due right 302. 2. For that place, 1 *Cor.* 11. 5. Where it is said a *woman that prayeth, or propheſyeth with her head covered, diſhonoureth her head*; it is to bee understood of a woman that joynes in praying or propheſying.

Vid. Dr *Seaman.* παραδιατρίβη. 5. 74. p. 250. 3. If that place, 1 *Cor.* 11. 5. proveth it, it must bee meant (by their own confession) of *extraordinary propheſying*, or else it proves nothing; and if *propheſying* be so to bee expounded there; surely they will allow the same exposition in the 12. and 14. Chapters; and then what is become of our brethrens argument.

Thus I have done with what our brethren have to say in the defence of those places; which speak of new Testament prophets, and propheſying, which they would have *gifted persons* preaching, &c. I hasten to their fifth argument from Scripture precepts.

Fifth Arg. A fifth objection which they make of this sort is from

from, 1 Pet. 4. 10, 11. *As every one hath received the gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold graces of God; If any man ſpeak, let him ſpeak the Oracles of God.*

Sol.

For this place of Scripture, and the underſtanding of it, obſerve,

1. *That here is not only a liberty granted, but a duty enjoyned; ſo that by this text,* (if it were for the purpoſe) gifted perſons were bound to preach, yea and that;

2. Without *Election and calling*; for the Churches neglect of their duty, muſt not make him neglect his: according to this place he is bound to do it, whether they deſire it or no; which I ſuppoſe will not be granted.

3. Dr. *Seaman* rightly anſwers *this, that every one is to uſe his gift with reſpect to the gift it ſelf, and to his place and calling*, the meaning can be no more then this. Let every one that hath received a gift, in his place and calling uſe that gift, by Miniſtring it to another; the Miniſter in the Aſſembly, the private perſon in his family; otherwiſe,

Vid. D. *Seaman* Vindic. in an. to *Chillenden.*

It will prove that women may preach too; it is not enough to ſay *no, they are forbidden in another place*, ſo are all not ordain'd implicitly at leaſt as I have proved.

4. By gift *it is very probable may be meant office.* For,

Quære, whether that text, 1 *Pet.* 4. 10, 11. be not chiefly to be underſtood of giving Almes; & the gift ſpoken of be *not the worlds goods*; the context ſeemes moſt to favour that interpretation *v. M. Rutherford* due Right of Presbytery. *P.* 294.

1. *He ſayes it muſt be adminiſtred as Stewards.* 2. *The Apoſtle* inſtancing in particulars, *v.* 11. Inſtanceth in two acts of office, exhorting and miniſtring, *Rom.* 12. 8. By which place ſaith Dr. *Seaman*, this is to be expounded. And if ſo, the meaning is only this: As any one hath received any office in the Church, ſo let him Miniſter the ſame as a faithful Steward who is intruſted by his Maſter; and then it makes nothing to our brethrens purpoſe, til they prove that they have received that gift, and be in office to Miniſter, &c. It is no more then this, *you that are in office, be diligent as faithful Stewards of the*

grace of God neglect not your office, but miniſter in it to others; and ſo I have diſpatcht thoſe Arguments which I ranked under the firſt head. Such as are drawn from Scripture-precepts, promiſes, or diſpenſations, &c. I come to the ſecond, *viz.* Such as are drawn from Scripture-preſidents. *We find (ſay our brethren) examples in Scripture of thoſe that were gifted and exerciſed their gifts, &c.* Their firſt inſtance is, that

Ob. 1. *Eldad and Medad propheſied in the Camp, and Moſes ſaid, would God all the Lords people were prophets*, Num. 11.26,27,28,29,30.

Sol. This inſtance is much relied on, but upon very ſmall ground, as you ſhall ſee by conſidering, firſt,

Vid. Rutherford due Right. 281. 1. That this is but an inſtance from the order of the Jewiſh Church (if propheſying there were an ordinary work) you would be angry if we ſhould ſay, *The Jews had a nationall Church, therefore we may have one*, though wee conceive it a truth, yet you will not grant us that, but tell us Church order is ſince altered; and for our inſtituted worſhip we muſt look to new Teſtament order. But ſecondly,

2. *Propheſying* and *preaching* are two things even under the Goſpel, to be ſure, propheſying in the old Teſtament, far and rudely differs from preaching in the new, you may ſay as much for *Iſaiah, Jeremiah, &c.* as for *Eldad* and *Medad*; but if you do, your *concluſion* will run mad, by that time you have made it.

Rutherford due Right p. 281. 3. The Jewes ſay *Eldad and Medad were of the 70. Elders, upon whom was powred out of the ſpirit of propheſie*, that was on *Moſes*.

4. However (ſaith Mr *Rutherford*) *they had not only a naked and bare revealing to them of the viſions of God, but an extraordinary impulſive Commandement from God, ſetting them on action to propheſie.*

5. For *Moſes his wiſh, he doth not wiſh, would all the Lords people were Prieſts*: the Prieſthood was a *ſtanding*

ing office, to which there was to be a ſolemne admiſſion; but a *Prophet* was an extraordinary perſon extraordinarily *inſpired* by God; and *Moſes* might wiſh that all the Lords people were *Prophets*; we wiſh the ſame, or at leaſt could wiſh it, if we thought ſuch *Prophecying were not ceaſed*; and yet we durſt not wiſh that all *the brethren that have gifts would exerciſe them.*

A ſecond objection is that, 1 *Chron.* 17.7,8,9 *Iehoſaphat ſent to the Princes, to teach in the Cities of Judah,* and *they taught, yet were not ordained.* Ob. 2.

1. This is again a proof from the Jewiſh order, which you will not ſtand to but where it ſerves your turns.

2. *They were ſent it ſeems* by *Jehoſophat, they had then ſome thing more then gifts, or then the election and call of the people.*

3. *Mr.* Seaman *notes, that their teaching was not preaching, but giving religious charges as Judges of Aſſize* ſhould do. *Vid. Rutherford* due Right 283.

4. (Saith Mr. *Seaman*) theſe were *Princes, not the loweſt of the people.*

5. He ſent *the Levites with the Princes, and Prieſts too v.* 8. It is the opinion of expoſitors, that the Prieſts and the Levites taught the people: The *Princes* went with them, for their better reception and authority; *non enim uſurpârunt ſibi functionem alienam* (ſaith *Lavater*) they did not uſurp, the *Prieſts and Levites calling*; there were five Princes, nine Levites, and two Prieſts; and after the enumeration of the Prieſts and Levites, it is ſaid, *They taught in Judah, and they had the Book of the Law of the Lord with them.* *Vid. Lavater ad loc.* *Vid.* Mr. *Rutherford* Peaceable Plea. p. 255. *Vid.* Mr. *Seamans* Vindication in his anſwer to *Chillenden.*

A third inſtance they bring is that, *Acts* 8.14. Where it was ſaid, that after the perſecution at *Hieruſalem*; *they that were ſcattered abroad, went every where preaching the word*, and *Acts* 21.19,20. Ob. 3.

Sol.

Vid. D. *Seaman's* Ibid.

An. 1. *But how doth it appear, that those that preached were not ordained. Lukes* silence in it proves it not.

2. Philip, *who was one of them*, and *the only one named*, *v.* 5. was ordained, *Acts* 6. 6. and *Acts* 21. 8. expressly call'd an *Evangelist*.

Rutherford peaceable Plea 257. Due Right, 293. *Vide Gillespy miscellaneous questions*, p. 566 Ibid. 257.

3. *But suppose they were not ordained.* The case was extraordinary, for it was a time of persecution; they were dispersed *from the Apostles*, &c. This was excepted, before I stated the question. *Dr.* Seaman sayes, this is no better argument then if one should argue. ——*Because when there was no King in Israel, every one did as it seemed good in his own eyes, therefore Subjects at any time may do so.*

4. Mr. *Rutherford* notes, *that it is the opinion of many grave Divines, that those were the seventy disciples, not private professors.*

Ob. 4.

A fourth instance is that of *Apollos*, *Acts* 18. 24, 25, 26. He they say was not ordain'd, and he preached, &c. But it is answered.

Sol. *Vid.* D. *Seamans* Vindication. Ib.

1. *It was in the Synagogue*, not in a Gospel Church. Dr. *Seaman* answers this, that it is but an instance of the *liberty given* by *the Iewes*; or, *rather taken where was no Church in being.*

2. *How will it be proved* (saith Mr. *Gillespy*) *that Apollos being one of* Johns *disciples had no Commission from* John *to Preach.*

Chemnitius loc. com. 3ª p. 133. Saith *Apollos* was *vocatus mediatè.*

3. (Saith he) *Apollos* seemes to be more then a *gifted brother*, for he is ranked with *Paul* and *Peter*, 1 *Cor.* 1. 12. He is call'd a Minister, 1 *Cor.* 3. 5. Put all together.

Apollos *was a Disciple of* John, *mighty in the Scriptures, Eloquent, instructed in the way of the Lord, fervent in the spirit, and it doth not appear he was ordained; and he Preacht and taught others in a place where were no Ministers; therefore those that we are sure are not ordained, and have not such gifts may preach ordinari-*

ly

ly in places where Christ is known. Is this a good conclusion think we?

Sixthly they tell us; *The Pharisees, and Lawyers, and Scribes, taught publikely amongst the Iewes, yet were neither Priests nor Levites.* Ob. 6.

An. 1. *They were officers in the Iewish Church,* Mat. 23. 12, 13, 14. *They sate in* Moses *Chair*; therefore Christ bade his Disciples *hear them.* *Rutherford* Due Right, p. 286.

7. Ob. *Christ at twelve years old went into the Temple, and askt questions; now it is plain, they did not take him for an officer,* for a *Prophet extraordinary.* Ob. 7.

An. 1. *What they took him for is no great matter, it is sure enough he was a Prophet, and a great Prophet.*

2. It was but their *sinfull liberty they gave,* (not acknowledging Christ a Prophet) to *permit* it. *Vi. Rutherford.* Ibid.

3. It is plaine he was taken for an extraordinary Prophet, *Luke* 3. 21, 22, 23. *Luke* 4. 14, 15, 16. *Iohn* 3. 2.

Christ sent out his twelve Disciples, and the seventy to Preach; yet they were not officers, for Eph. 4. 10. *Till he ascended up on high; he gave not his gifts to men, &c.* Ob, 8.

An. 1. They had something more then *gifts*, and *a call*; Christ *bid them go*; they had an extraordinary mission.

2. They were not *Apostles in office to preach to all Nations* till after Christs *resurrection*; for he then gave them their Commission, *Matth.* 28. 19. But it is plaine they were in office to preach before in *Iudea, Christ* sent them immediatly, *Matt.* 10. *Luke* 10. *Vid. Rutherford* ib. 287. 288. 289. 290. 291.

3. That they were in some sense *Apostles* is plain, for *Iudas* had an *Apostleship*, *Act.* 1. 25. Yet he was not alive, to take his Commission after *Christs* resurrection.

4. That place *Eph.* 4. 10, 11. only implies, *that the full dispensation of the Spirit was after Christs ascension.*

Ob. 9. Luke 8.39. *Christ bids the dispossessed man*, go *shew forth the great things God had done for him*, and *he went and preached them, yet he was not in office*; therefore persons out of office may preach, &c.

Rutherford. Ibid. 291, 292. *Sol.* 1. Christ *bid him do it*, he had an extraordinary Commission.

2. He was authorized *onely to speake of the Miracle wrought.*

3. He was authorized but to speak his *experiences to his own house.*

4. He published it further, *Mar.* 9. 20. But he had no such Commission from Christ.

——Further they object.

Ob. 10. *The Samaritane woman Preached*, Jo. 4. 28. *And many believed*, v. 39.

Rutherford, ib. An. 1. *If this holds for our Brethren, women may preach.*

2. There was no *constituted church* nor ordinary *preachers.*

3. She did but *occasionly* declare one point of the Gospel. *But we read that the house of Stephanus ordained themselves, to the ministry of the Saints, therefore we may do so.*

Ob. 11. *Aret probl. theol.* 349. *P. Martyr. loc. com.* 528. *An.* This argument I find answered by diverse, take the answers given to it shortly.

Gillespy Miscel. qu. p. 20. 1. Many understand by the Ministry of the Saints there *ministring to the poor*: which is so called 2 Cor. 8. 4. 2 Cor. 9. 12. thus *Gillespy*, and *Aretius.*

Zanchi. in *quart. præcept. p.* 769. 2. Others say, by their ordaining themselves is meant no more, then that they *gave up themselves to it, and desired the office of their own accord*, as 1 Tim. 3. 1. and Isaiah said Isai. 6 8. *here am I, send me*, so Zanchius, yet they were *sent* after this, as Zanchy argues.

Ob. 12. 3. Cyprian saith: *Novatianus in Ecclesia nec Episcopus est, nec computari potest*, qui *Evangelica & Apostolica traditione contempta, (nemini succedens) à seipso ordinatus est.*

Habere

Habere namque aut tenere Ecclesiam, nullo modo potest qui ordinatus in ecclesia non est. Cypr. Epist. that is,

Novation is no *Bishop*, nor to be so lookt upon, who contemning the *Evangelicall*, and *Apostolicall* tradition (succeeding none) hath *ordained* himselfe; *for* none can have or hold a Church, who is not ordained in the Church; this was the judgement of the primitive Churches concerning those that are selfe ordained preachers: But I haſten to an end. One objection I have slipt, I wil take it up at last.

A last instance is that of *Paul* Acts 9. and *Barnabas*, &c. If *Paul and Barnabas before they were ordained preached*, then gifted persons may without ordination,—— *Nego consequentiam.* Ob. 13.

1. Paul *had an extraordinary Commission, he and Barnabas too were Apostles*, and needed not ordinary ordination, *Acts* 9 15. Sol.

2. Acts 9. 17. *Paul was filled with the holy Ghost before he preached, we suppose all gifted brethren are not so.*

3. *Paul and Barnabas* were afterwards ordained, *Acts* 13. 3, 4. These are all the instances they have from Scripture presidents. I come to the third head of arguments drawn, *A pari ratione*, so they have two or three instances.

If probationers, such as intend the ministry may preach, then gifted brethren may preach, but *we confess they say that such as intend the ministry may preach a while to a Church to exercise and try their gifts.* This they think is *argumentum ad homines*, the strength of it lies in this, because such *expectants* before they are ordained are no more then *gifted brethren*, and what they may lawfully do, by the same reason others that are of the same ranke with them may do. But I answer. Arg. 1.

1. This is out of the question, I excepted against it at first. Sol. 1.

2. *There is not the like reason*, for the scripture commands,

Vid. Rutherford Due Right. p. 281. 305.

mands, that they should be *first proved*, and then *tried*, and that hands should not *be laid on them suddenly*, now to this end their preaching is necessary.

3. *They should not preach ordinarily without approbation.*

4. They *are such as have set apart themselves wholly to that work*, and *desire the office*, and being *approved by the Presbytery*, onely preach *for their tryall*, till they have a full approbation, and then be ordained, where now is *par ratio?*

Arg. 2. A Second instance they think to choke us with is, that *of fellowes of Colledges*, thus they argue;

If a Batchelour of Arts, may common-place in a Colledge-chappel, though not ordained, thē a gifted brother may lawfully preach though not ordained, &c. the reason is, because till he be set apart, he is no more then a *gifted person.*

Sol. But the lawfulness of the former, we confesse they say——Ergo. *Pari ratione*, they will extract of us they think a confession of the latter. But alas, the comparison halts, and if we lay this *gifted brother* and *Colledg-fellow* and their acts together, we shall see it.

Vid. Rutherford Due Right. p. 305.

1. I never knew, that *Common-placing call'd preaching.*

2. Neither is it in the *thing so*, *but a meere scholastick Exercise.*

3. *Neither is it done in a constituted Church, as an ordinance of God to them, but in the schools of learning.*

4 *Neither is it ordinarily done by any one; nor ought it to be done on the Lords day* in time appointed for publike ordinances.

5. *Besides, it is done by them that intend the Ministry, for their probation and triall before they go out to an ordinary preaching of the Gospel.*

6. *If any do it upon other account, or in any other way, or to any other end*, Let them speak for themselves, we have nothing to say for them.

Arg. 3. A third argument they draw from this head, *a pari ratione*, is this: *If a Master of a family may open Scripture & apply*

apply it in his family, and a private Christian may exhort his brother, then *pari ratione, by the same reason,* they may do the same *acts to many,* if to five, then to ten, if to ten then to twenty, if to twenty then to a hundred, if to a hundred then to a thousand.

But this we deny, and the *par ratio* of it too; and to justifie our deny all we say: *Sol.*

1. If there be a hundred in his family he may: but secondly,

2. *If they be out of his family, he acts out of his sphere,* he hath Gods command to *teach his brother* privately, and to *teach his family,* God hath call'd him to it, and he is in his place, *Deut.6.6.* warrants him; *Abraham* was to teach his family, &c. But no Scripture warrants his doing the like to a Congregation, there is not the like Scripturall reason, though there seeme to be the like carnall reason. *Vid P. Martyr. loc.com. p.529. 17.*

3. It *is one thing for Christians to exhort one another,* and *another thing for them to preach to their families, and to preach one to another;* he that preacheth doth it *ex officio specialis delegationis,* by office, &c. as an act of office with authority, the Preacher interprets the word, (saith M. *Rutherford*) *the private person doth but use, accomodate and apply the sense & interpretation of the word to his acts of admonishing, rebuking, comforting his brother,* &c. *Ibid.* *Vid. Rutherford peaceable Plea, p.259, &c.*

I am now come to speak to the last sort of arguments which are brought from rationall grounds, and are not *argumenta ad hominem,* but stand upon their owne bottomes (though rotten ones in this case) *viz.* Carnall reason.

First they argue from the end of Ordination: *The end of it say they, is but to publish the calling of a Minister;* ——Ergo, so he be published *and cal'd, it is no matter for Ordination.* *Arg.* 1.

Not too much hast friends! *Sol.*

1. Ordination is not a *meer publishing of one to be Mini-*

ster, but it is the Ordinance of God for the *constitution* of such an Officer as a Gospell-preacher, it is that without which he is no Gospell-preacher, though he may be a Gospell-Christian, and gifted too.

2. If it were only a publishing one to be a Minister; yet *one could not lawfully execute the office of a Minister without it*; for we must keep Gods order. 3. This Argument *would have served to have excused* Uzzah, *both for touching the Ark and carrying it on a Cart, when he should have carried it on his shoulders, for which God smote him*, 1 *Chron.* 13.10. *ch.* 2.15. 2. 12. 13. The end of that command was as *Numb* 4.14.15. ch.7.9. Only that the Ark, should be carryed *reverently*; what matter whether it was carryed on a *Cart*, or on their *shoulders*. Whether they touched it or the Priests only, yet it is expresly said, 1 *Chron.* 13. 10. 1 *Chron.* 15. 13. that for these two breaches of Gods order *Uzzah* died; God will have his ends done by his meanes and in his order. It is a dangerous thing for us, when God hath prescribed us an order for his worship to make our selves wiser then God, by arguing from *carnall reason* a needlesnesse of observing punctilioes, as we thinke, which he hath commanded. The *Hebrewes* say well; *Non est minimum iota Legis à quo non magni montes pendent*, there is not the least tittle of the Law, but is very weighty and considerable.

Arg. 2. *Whatsoever substantiall act belongs to the making a Minister, or is solemnized in Ordination is done in Election.* —Ergo *those that are elected need no Ordination*, they are Ministers.

Sol. 1. It is false to say, that *whatsoever substantiall act belongs to the making of a Minister, or is solemnized in ordination is done in Election. The mission of the Presbytery, is a Substantiall act which must goe* to make a Minister of Christ, and this is not in Election.

2. Suppose it were true, that all *substantiall acts are done*

done in Election ; yet in the administring Ordinances of God, all *circumstantiall acts* are considerable.

Differt Electio ab ordinatione, quia illa præcedit, hæc subsequitur, &c. Vid. Zanch. in quartum præceptum. 778.

3. But it is a rotten distinction, to distinguish of *substantiall* and *circumstantiall acts*, in businesses relating to Gods *worship*, in which we must have an eye to every tittle of Institution; if any say all necessary acts are done in the *peoples Election*, it is false ; and no better then *Petitio principii* in Logick.

4. However, *Gifts alone doe not qualifie*; for that is no act, neither substantiall nor otherwise.

But saith another ;

What vertue doe you think a Priests hands can have in them? that the laying on of them should make a Preacher, that they should give authority to preach the Gospell? what are they, what is their Act ? Arg. 3.

1. Thus, *Prophane wretches and Apostates blaspheme all the ordinances of Christ:* what vertue is there *saith one, in water*, that the child should be *baptized?* cannot you, if you have a mind to it, sprinkle your childs face at home with water ? or what vertue is there in the *bread and wine* in the Lords Supper, that you should make a busines of conscience to prepare your selves, &c? It is true, there is no great *Physicall vertue* in any of these, nor in the *Presbyters* Acts in *Ordination*; but they are all Gods Ordinances, which he hath appointed for his worship ; and which without *blasphemy* thou canst not revile, nor without breach of Gospell-duty neglect; the weight of these things lyes upon this, that they are Gods Ordinances, and who art thou that blaspheme st ? Sol.

2. Ministers *are but men, no more then others in their naturall capacity*, and subject to like infirmities; but in their *ministeriall capacity*, they are the *stewards of the mysteries of God*; officers in his Church whom he hath authorized to those acts ; and to set apart others, they are betrusted from Christ with that power.

If none must preach but those that are set apart by the Arg. 4.

Presbytery and ordained by them, then preaching is at an end; for there are no Preſbyters to ordaine, but ſuch as have their authority themſelves from Rome, *which is a falſe Church, and none could have true ordination from it*; and therefore cannot give it to others.

But to this Popiſh Argument, I ſhall ſpeake when I come to handle that queſtion; *By whom Goſpell-preachers muſt be ſet apart*, which I now haſten to.

QUEST. III.

Queſt. III.

VVhether thoſe that are to be ſet apart for the work of ordinary preaching and diſpenſing out the myſteries of God muſt be ſet apart by the Presbytery, that is, *by other Miniſters in Office.*

IN the diſcuſſing of this queſtion, I ſhall obſerve the ſame method which I obſerved in the former.

1. I ſhall tell you negatively, what I contend not for, and truly ſtate the Queſtion.

2. I ſhall prove the *Affirmative.*

3. *I ſhall anſwer objections.*

First, the Queſtion *reacheth not to caſes of neceſſity* wher there can be no preaching, if there be not a liberty granted for ſome to preach ordinarily that are not formally ordained: As if a company of Chriſtians ſhould be by providence caſt amongſt Heathens by ſhipwracke, having no lawfully ordained Miniſters with them, nor no Presbyters to ordain them. Doubtleſſe, in ſuch caſes ſomething may bee done that in other caſes is not warrantable, the people may ſet one of the Brethren (doubtleſſe) in ſuch a caſe apart by *Faſting* and *Prayer*; or if they have one Miniſter with them, and there bee a neceſſity of ordaining more, doubtleſſe, he alone may lay his hands upon ſome of the Brethren, and appoint them 1.

See M. *Ruther.* Divine right. p.187.

to the work. *Jansenius* thinks that in such cases they should wait for an immediate extraordinary Call from Heaven: But *Voetius*, and *Rutherford*, and the most sober Divines yield the contrary.

2.

2. The Question teacheth not so far *as to call in question the lawfulnes* of their Ordination, who were ordained by *Bishops*, with other Presbyters, without doubt their Ordination is valid, for the Prelates in that Act acted but as a Presbyter, and his Ordination of Ministers was a Presbyteriall Act.

3.

See *Zanch.* l.4. 780, 781, 782, 784.

3. The Question is not, to whom *Election* or *Calling* of a Pastor belongs, it is concerning *Ordination, viz.* the solemne setting apart of him that is *chosen* and *called* by Fasting and Prayer and Imposition of hands.

4.

4. The Question is not, *Whether those that ordain a Minister must be the Presbytery of the next Precinct or Classis*, or all of the same Classis? The distinction of Classis is a business of Order; I know no sober man but will say any competent number of lawfull, ordained, fixed Ministers, where-ever they dwel (joyning together) may ordain a Minister, yet *Augustine* and *Cyprian* tell us, it was the practice of the Church in those times, to take *Proximos Episcopos*, the next Ministers. So then the Question is,

Aug. l.7. p.203. See *Cyprian* Ep. 52. p.101. *a*

Quest. Stated.

Quest. *To whom the work of setting one apart by fasting and prayer*, &c. *to the office of the Ministry belongs*, whether to the *Civil Magistrate*, or *the whole Church*, or to a Bishop or the Presbyters? The Proposition I maintain, is this,

Prop. *Negamus ab Ecclesiâ, juxta ordinem à Christo institutum, nostros præcones non mitti; ordo enim is est ut Pastores eligantur, vocentur &*

That the work of setting one apart that is chosen, and called, and approved, and tried to the Office of Ministry by Fasting, and Prayer, and Imposition of hands, belongs to a company of lawfully ordained Ministers: I will prove it but by one Argument.

Arg. *This work belongs only to those who can by Scripture Precepts or Presidents be warranted in the doing of it:* This none will deny. But

But a company of lawfully ordained Ministers only can by Scripture Precepts or Presidents be warranted in doing of it, *Ergo*

1. Let me prove that they are warranted.

2. That others are not.

For the first, That they are warranted; See 1 *Tim.* 4. 14 *Neglect not the gift wch is in thee by laying on of the hands of the Presbytery.* It is not by the laying on of the hands of the *Civil Magistrate*, nor yet by the laying on of the hands of the *People*, but of the *Presbytery*. What is meant by Presbytery there. Authors generally agree, that it is *Nomen Collectivum*, a Collective name, and signifies more than one Presbyter; To be sure the multitude of Beleevers was never called the Presbytery, and the Civill Magistrate would think it a terme of dishonour if we should expound it to be meant of them.

mittantur à Presbyterio Ecclesiæ. Pareus in dub. ad Ro. 10, 15, 244. See *Zanch.* in 4. præc. 786, 787. See *Pol. Syntag.* l. 2. 557 f. See *Calv. ad loc.* 504. *Estium ad loc. Govanus ad loc. Aquinas ad loc.*

Secondly, If you look both in the 1 *Tim.* 5. 22. *Timothy* is commanded to *lay hands suddenly on no man*, and *Tit.* 1. 5. *Titus* is left in *Crete*, that he might *ordaine Elders in every City.* If the multitude of Beleevers might have done it, *Titus* might have gone away with *Paul*; nor will it follow, that because *Timothy* and *Titus* were to do it, therefore a single Bishop may do it. For first, *It is not Evident there were any other Officers besides Timothy and Titus.* And besides, secondly, *Timothy* and the *Presbytery* may be meant, though he alone be *mentioned.* So *Paul* in one place tells him, that the gift was in him by the *laying on of his hands*, 2 *Tim.* 1. 6. yet 1 *Tim.* 4. 14. *Pauls* hands were not alone, but there was the hands of the Presbytery too. 2.

Thirdly, Look into the practice of the Apostles, by whom were Church-Officers ordained in those daies, *Acts* 6. 6. *Acts* 14. 23. *Paul* and *Barnabas*—ordained the Elders in every City. Now we never read, that there was any precept for the multitude of Beleevers to ordain, nor any president of it, as is already noted, 3.

Wickins Plea, pag. 6. *Rutherfords* divine Right. pag. 188. *Zanch. Aret. Calvin. Mart. Bucan. Polan.*

both by Master *Wickins*, and Master *Rutherford*.

And to all these I might add the Judgement of all Sober Divines, & of the Churches of Christ every where, but I shall spare that; for first, D. *Seaman* hath done it to my hands; and secondly, Our Brethren will except against them as incompetent Judges. The Scripture is an even witness betwixt us both; and how that speaks you have heard. I should prove that none others are warranted: but *affirmanti incumbit probatio*, I shall do this in answering Objections which they bring from Scripture.

There are many Objections brought against this, and most of them are already answered by abler Pens. I shal do little more than collect their answers and give you them together.

Arg. 1. *The power of the Keyes is given to the multitude of Beleevers.* Now to *whom the Keyes belong, to them Ordination belongs*, &c.

Sol. See D. *Martyr.* 1 com 529. See M. *Ruther.* Divine right, 190. See *Zanchi.* 4.769.

1. This is but a running into another Question, to whom belong the power of the Keyes?

2. *It is generally denied, that Christ gave the Keyes to any as beleevers* to exercise it, nor doth that place, *Mat.* 16.16,17,18. prove it.

Sol.

Arg. 2. *The multitude of Beleevers Ordained Matthias, Act.* 1.24,25, *&c.* To this M. *Rutherford* answers.

1. *It is said, the multitude chose them*, not that they ordained him.

2. *Mary was amongst them*, ver. 14. *but sure she did not make an Apostle too.*

3. Ver. 23. *Those words they appointed two* are to be referred to the Apostles, as may easily be collected by comparing ver. 17,18,19,20,21,22.

Arg. 3. Act. 13.3. *The Church ordained Paul and Barnabas.*

Sol. 1. This is *Gratis dictum*, it will hardly be proved.

2. The Text saith, there were Prophets in the Church of *Antioch*, ver. 1. and *they ministred to the Lord*, ver. 2. and

and to them the holy Ghoſt ſaid, *Separate me Paul and Barnabas*, and v. 3. *When they had Faſted and Prayed, and laid their hands on them.*

Act. 14. 23. *The Apoſtles ordained Elders by the lifting up of the hands of the people*; the word ſignifies no more, as *Beza*, &c. Arg. 3.

1. That the word χειροτονήσαντες in that place ſignifies no more than the meer lifting up of the peoples hands, to teſtifie their conſent, is ſpoken without proof. Sol.

2. *It is certain, that it is generally uſed by Eccleſiaſticall Writers for Impoſition of hands.* Vide Seamans vindication, p. 35. Leigh, Critica Sacra in N. Teſt.

3. *Though* Beza *thinks otherwiſe, yet he doth not determine it*, nor give reaſons for his Judgement; you may ſee what learned M *Seaman* hath noted for the defence of *Beza. Ibid.* 76, 77.

4. Laſtly, (ſaith M. *Rutherford*) that place *doth only prove, that Paul and Barnabas ordained Elders with the conſent and ſuffrage of the People:* Which is our very Doctrine.

The Apoſtles bade the Church look out ſeven men, Acts 6. Arg. 4.

1. Right: But it follows, *whom we may appoint* over this buſineſs, we, [not you.] Sol.

2. They *looked them out*, and *choſe them*, ver. 5. they *ſet them before the Apoſtles*, but the Apoſtles prayed and laid their hands on them.

3. This is *right Preſbyterian Doctrine*, the Church ſhall chuſe and preſent, the *Presbytery ſhall ordaine.*

Cyprian gives the power of Ordination to the Multitude, and ſaies, *Plebs vel maximè poteſtatem habet, vel dignos Sacerdotes eligendi, vel indignos recuſandi*; That is, the Multitude have the chief power of chuſing worthy Prieſts, and rejecting the unworthy. Arg. 5.

1. If this were for our Brethrens turn it would do them little good; for we could ſay, *Non ſic fuit ab initio*, Chriſt Sol.

and his Apoſtles never ſaid ſo: Chriſt is our rule, not *Cyprian*. But

2. *Cyprian* ſaith nothing to their purpoſe. The place which they quote I indeed find in *Cyprian*, in his 68. Ep. *Ad Clerum & Plebes in Hiſpania*, wherein he returns an anſwer to the Spaniſh Church, writing to him for his Judgement of what they had done for the caſting out of two ſcandalous Prieſts, *Martialis* and *Baſilides*, in whoſe ſtead they had choſen *Sabinus* and *Felix*; wherein the Father approves the Fact, and ſhews the danger of a Churches receiving Ordinances from ſcandalous Miniſters, and therefore declares they had done well in caſting out thoſe two; and then adds, *quando ipſe maxime habeat poteſtatem*, &c. That to the Church belongs the power of caſting out ſcandalous Miniſters, and chuſing others: But withall *Cyprian* goes on in the very next words expounding himſelf, *Quod & ipſum videmus, de divina authoritate deſcendere, ut Sacerdos plebe præſente, ſub omnium oculis delegatur, & dignus atque idoneus publico judicio ac teſtimonio comprobetur.* Saith he, we have it from Divine Authority, that the Prieſt ſhould be choſen the Church being preſent, and that he be approved of by their publike approbation and teſtimony; and he goeth on inſtancing in that of *Num* 20.25 where the Lord commands *Moſes* to take *Aaron* and *Eleazar* his Son, and to carry them to Mount *Hor*, and there in the preſence of the Congregation he was to ſtrip *Aaron* of his Garments, and to put them *upon Eleazar his Son*, ve. 27. *Cyprian* further expounds himſelf by that inſtance *Acts* 6. where (ſaith he) the Apoſtles called together the Multitude, *&c.* So that if we will give *Cyprian* leave to expound himſelf, his meaning is no more than this: *That in the choice of Paſtors to Congregations the Multitude ſhould have as much to do, as they had in Numb.* 20 27. and *Acts* 4. 5, 6. And I pray, what was that? *Moſes* was to make *Eleazar* his Prieſt in the preſence of the whole

Cyprian. Ep 68. p. 165, 166.

Num. 20. 25.

whole *Congregation:* And *Acts 6* the *Multitude* choſe out ſeven, and *ſet them before the Apoſtles.*

But neither of theſe come near the buſineſs in hand; we willingly yield, 1. That Ordination ſhould be *præſente plebe*, in the preſence of the whole Church; that as *Moſes* put *Aarons Garments on Eleazar* in the ſight of the Congregation: So the Presbytery ſhould lay their hands on the Miniſter, and ordain him *præſente plebe*, in the preſence of the Church; The queſtion is, whether the People be to put *Aarons Garment on Eleazar?* We grant they ſhould be there when it is put on. 2. We grant that the Multitude is to look out for their Miniſter, whom the Presbyter ſhould ordain, as *Act.* 6. 4, 5. 3. That they ſhould preſent them before the Presbytery, this is all *Cyprian* ſayes. Our queſtion is, when all this is done, who muſt do that Act wch the Apoſtles did? *Act. 6. 6. Set the Officer apart by Prayer and Faſting, and Impoſition of hands. Cyprian* never ſaid the People ſhould do this; nay, mark a little further what he ſaith in the ſame Epiſtle. *Propter quod diligenter, de traditione divinâ & Apoſtolica obſervatione obſervandum eſt, ac tenendum; quod apud nos quoque & fere per Provincias univerſas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui præpoſitus ordinatur Epiſcopi ejuſdem Provinciæ proximi quiſque conveniant, & Epiſcopus delegatur plebe præſente, quæ ſingulorum vitam pleniſſimè novit, & unius cujuſque actum de ejus converſatione perſpexit. h. e.* What was of Divine Tradition and Apoſtolicall practice muſt be carefully held and obſerved, that to the celebrating of an Ordination rightly, all the neereſt Biſhops of the ſame Province ſhould meet together at that Church to which he is to be ordained, & there the Biſhop or Miniſter ſhalbe appointed in the preſence of the Church, *&c.* And the ſame *Cyprian* in another place tells us of a Biſhop made *à ſedecim coepiſcopis*, by Sixteen other Biſhops. I have been a little large in this vindication of *Cyprian*,

See *Pamelii Annotat. in Cyp.* Ep. n. 10. p. 163. b.

Cypr. Ep. 52. p. 101. a. See *St Aug. de hær.* l. 7. 203.

Cyprian, because though I find it answered by others, yet I thought more might be said to vindicate *Cyprian* in this than others had yet taken notice of; and I suppose our Brethren will quote this place no more to justifie a popular Ordination. I go on to another Objection.

Arg. 6. *Ordination is a work of Church Power; now no Church hath power over another, therefore no Presbytery hath power over another Church to ordaine them Ministers.*

Sol. 1. This is running into another Question, Whether a Subordination or Churches be a peece of Gospel order or no.

See M. *Ruther.* Divine Right. P. 197. 2. *If the Pastor of a Church may not act any act of his Office to any of another Church,* wee would be faine satisfied how any Pastor may administer either of the Sacraments to any that are not their own Members? that is an Act of Office too.

3. We beleeve *that the Pastor of one Church may perform Acts of Office to any Church.*

4. *A Pastor of a Church joynes in Ordination of a Minister to another Church, not as he is a Pastor to such a Church, but as he is an Officer of Jesus Christ, and a Minister of the Gospel.*

Arg. 7. *If the Multitude may do the greater Act, (which is Election) then they may perform Ordination which is the less.*

Sol. 1. *This is to advance our carnall reason against Scripture Precepts and Presidents*; They may do only what Gods Word warrants them in doing.

2. *Ordination is a greater Act than Election.* It was the Apostles Act every where.

Arg. 8. *The Israelites laid their hands on the Levites,* Num. 8. 10.

Sol. 1. *Imposition of hands* is then proved on all sides.

2. It is no Argument (which our brethren will allow of) *to argue from the Order of the Iewish Churches to the*

the order of Goſpel-Churches; our Brethren muſt pay no coine which they will not take.

3. Surely all the whole *Congregation did not lay their hands*, then there were ſome that were their repreſentatives; hence is proved a repreſentative Church, ſaith Mr. *Rutherford*.

See M. *Ruther.* Divine Right. p. 199. Arg. 9.

Their laſt, which is their *Achillean* Argument, is this, *If it be neceſſary that thoſe that are lawfull Preachers, be lawfully ordained by a lawfull Preſbytery*; Then it will follow, that there can *be now none lawfully Ordained*; *for whence had they that Ordaine them their Ordination? From the Biſhops, and they from* Rome. Rome *is no true Church, and hath no true Miniſtry*; *and thoſe that were not Miniſters themſelves, could not make others.*

So that now we have no true Miniſters, none truly ordained.

This Argument they think like the Sword of *Goliath*-None to it; there is already ſo much ſpoke to it that I can add no more, but only give you what others have ſaid

1. This is the old Cloak that the Papiſts thought to have forced us back to *Rome* by. But,

Sol.

2. If this Argument be good, I hope our Brethren will be all *baptized again: For, if they were no Miniſters that Baptized them, their Baptiſme is null*; *if they were Miniſters, they had as much to do to Ordaine as to Baptize.*

See *Gilleſpy.* Miſcel. queſt. p. 62, 63, 64, &c.

3. If this Argument be good, *I hope our Brethren will gather their Churches new again*; *for what had a company of unbaptized perſons to do to combine together to make a Church and call Paſtors?*

4. *Suppoſe the Reformers had no Ordination but the call of the People, it was a plain caſe of neceſſity*, and they had power doubtleſs *to reſtore that Ordinance to the Church again.*

5. It is thought by many learned and judicious men, that though the Ordination of Romiſh Prieſts, as Prieſts,

See *Seamans* Vind. p. 51, 52. See M. *Ruther.* Divine Right. p. 237, 238.

be a nullity, yet their Ordination to the Office of Preaching the Word, *&c.* is not so.

6. Though the Church of *Rome* be a false Church, yet there may be something in it true.

7. *The Prelates ordained not as Lord Prelates, but as Presbyters with other Presbyters.*

Arg. 10.

But the Civill Magistrate is to send out Preachers; *so* Jehosophat *sent the Princes to teach in the Cities of* Judah; *the Book of the Law was committed to the Civill Magistrate: So our reforming Princes sent out such as were gifted to preach*, &c.

Sol. 1.

1. The Civill Magistrate is to *take care that the Gospel be Preached*, but *not to authorize any by Ordination to do it.*

See *Chemn. loc. com.* 3. p. 134.

2. To the instance of *Jehosaphat* I spake before.

3. The end *of the giving of the Book of the Law*, was not that the Magistrate should *Preach out of it*; but, 1. That he should *learn out of it.* 2. That he should *command the Priests and Levites to teach* the people out of it.

See *Zanch.* in 4. præc. 791, 792, 793, &c.

4. The Magistrate is to *send out Preachers*, that is, to take care they be sent out by such as are to Ordaine them.

5. The Magistrate is *to command them that Preach to preach the Gospel of Christ truly*; as the Kings of *Israel* charged the Levites, 2 *Chron.* 19. 9.

6. If I mistake not, thus only did *religious Princes send out such as were gifted*: or else it was a *case of necessity*, when the Church was to be new constituted, being altogether corrupted, and out of order.

7. The Magistrate is to *command those that are in Office to do their Office, and to restrain those that do it not regularly*; to punish such as *preach lies in the name of the Lord*; but as it cannot be proved, that any Godly Magistrates in *Israel* ordinarily made Priests or Levites; so neither can it be proved, that Christian Magistrates under the Gospell can make Preachers in Office by their mission.

But.

But *Jehosaphat*, *Hezekiah*, and *Nehemiah* preached, 2 *Chro.*19.6,9,10. 2 *Chro.*29 4,5. yet they were not Ordained. Arg. 11.

To this Argument M. *Rutherford* answers fully in his Divine Right, p. 284, 285. Sol.

1. *These Sermons were all made in an extraordinary defection of the Priests.*

2. *They were Sermons of extraordinary instinct and divine Impulsion, as they were Prophets.*

3. Princes as *Christians and gifted with learning* may occasionally, as the nursing Fathers of the Church, upon some extraordinary exigent, as at the meeting of States, or the going out of an Army to Battell, make use of the Word of God to exhort the people to Generall duties of Religion and Justice, *&c.* but what is this to ordinary Preaching. See M. *Ruther.* Divine right, p. 285.

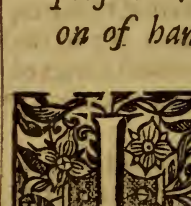
4. *Nehemiah* was a Prophet, and an Author of Canonick Scripture; yet (saith M. *Rutherford*) we read not of his Preaching at all.

These are the chief of the Arguments I meet with; the Reader may see divers more produced and answered in that Learned *Rutherfords* Divine Right of Presbytery, p. 285, 286, 287, *&c.* I shall add no more to this third Question.

Whether those that are set apart for the Ordinary Preaching of the Gospell, must be set apart and ordained by the Presbytery.

Quest. IIII.

Whether it be necessary in the Ordaining of one to the Office of the Ministry, that the person Ordained be Ordained by Imposition of hands, yea or no?



I Must confess I have in my own weak Judgment been more remiss, as to the necessity of this Rite in a lawfull *Ordination* than now I see cause, or durst be; and I cannot think that in an orderly Ordination it can without Sin be omitted. I know there have been many eminent Divines that have been more remiss in it, as *Beza, Polanus,* and *Aretius, Buchanus, Chemnitius,* and diverse others; but they all speak very tenderly of it, as that which was the rite used by *Christ,* and the *Apostles,* and the *Patriarchs.* But withall, the most have been as zealous for it, as *Peter Martyr, loc. com. p. 528. B. E. D. Hier. Zanchius. in 4um. præcept.* 784, 785. *Calvinus, Bucerus,* quoted both by M. *Seaman, p. 87. Calv. Instit. l. 4. c. 3. sect.* 16. *Walleus l. 2. p. 49, 50.*

See *Beza* on Act. 14. 23. See *Pol. Syata. p. 8. 41. Aret. problem. Theol. p. 360. loc. 65. Quod multis in locis sit ejecta una cum aliis ceremoniis nunquam probavi nec probare possum.* Zanch. in 4. præc 789. See *Calvin. inst. l. 4. Sect. 16. Constat autem, &c. fuit hic solennis ritus, &c.*

But Authorities are worth little on either side, I shall rather give you my reasons.

Reas. 1. This was the Constant practice of the Apostles, *Act. 6. 6. Act.* 13. 3. *Act.* 14. 23. 1 *Tim.* 5. 22. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6. they ordained thus, and I know no other Copies, I am sure no better that we are to follow.

low. I know nothing can be anſwered to that Argument, *As the Apoſtles ordained Goſpel Preachers, ſo they ought to be ordained; but they alwaies in their Ordinations made uſe of Impoſition of hands.*

2. Nay, ſecondly, *They did not only make uſe of it, but they expreſt the whole Act of Ordination by it*; which ſhould argue it a material thing, 1 *Tim.* 5.22. 1 *Tim.* 4. 14. *Acts* 14.23. 2 *Tim.* 1.6. 2.

3. *In its relating to Goſpel-Worſhip it is dangerous not to keep cloſe to our Coppy.* God muſt give rules himſelf for his Houſe, and when we have them we muſt not judge them needleſs, and ſay the thing may be done without them. 3.

4. It is a Rite that hath much in it. 4.

1. *Certos de officio reddebat*; It aſſured and ſealed up the Office, (ſaith *Aretius*) for by this ſigne the party receives *plenam docendi poteſtatem*, a full power to preach. I wonder to read that, and find him within a few lines before call it *libera ceremonia*, a free ceremony.

2. Saith *Aretius*, it ſignifies, that the Miniſters ſufficiency is from God, in whoſe name *hands are laid upon him.*

3. *It is a ſign to them of the Preſence of God with them*, *Pſal.* 139. 5, &c. they are under the protecting hand of God. See *Aret. Prob. Theol. l.* 65. *p.* 360, 361.

4. It is a ſign of Gods *heavy hand will be upon them*, if they do the Lords work negligently, *Iſa.* 5.25. 1 *King.* 5.7 9 *Ezra* 3.17, 18. See *Pol. Synt.* l. 2. p. 841.

5. Saith *Aretius*, *Admonet Gubernationis divinæ*, it admoniſheth the Miniſter, that he is to take his Rules from God, his Orders from him, God is to governe him, *&c.* See *Hier. Zanc.* *t.* 4. 786. See *Buchan. Loc. de miniſte.* q. 40.

6. *Polanus* adds another reaſon, *viz. That he that is Ordained might know he was now given up to the Lord*, and to his Church. And

7. *That the dignity of the Miniſtry might be commended*

See *Pal.* ib. See *Zanch.* ib.

ded to the Church; that the Church might look upon him as one set apart by God, and given, and sent by God to them.

8. *It was a sign that the Lord would give him gifts of his Spirit fit for his work.*

Concerning the significancy of this right you may read more, *Chemnit. loc. com. de Ecclesia*, p. 137, 138, 139. and *Calv. l. 4. Instit. c. 3. sect. 16. &c. 10. sect. 20.*

Aret. Problem. Theol. loc. 65. See *Dion. Acco.* p. 29. *Chem. loc. com. de Ecclesia*, p. 138 b. See *Ant. Wal. de voc. Pasto.* p. 50. See *Lorinus* on Act. 6 6. Note that the Papists generally hold it a Sacrament; And M. *Calv. l. 4. instit. c. 3.* hath such an opinion of it, that in some sence he confesseth he could so call it.

5. A fifth reason I have for it, is the *Generall practice of the Churches of Christ in all Ages.* *Aretius* tels us, it is *Vetus consuetudo à Patriarcharum temporibus ducta, à Christo observata, ab Apostolis Ecclesiæ relicta, & hodie usurpata*; an ancient Custome observed by Christ and his Apostles, and the Patriarchs after them, and in use in his time. It were endless to produce all the Authorities might be produced. *Chemnitius* witnesseth, it was the practice of the *Lutheran* Churches. What was the Practice of the *Tygurine* Churches you may understand by *Peter Martyr*; and what the *Calvinists* Judgments are in it you may know from what I have before cited out of him: It is possible some Churches might have a lower opinion of it, but I say, The most of the Churches of Christ have constantly retained it. It were an easie matter to produce a cloud of Witnesses: But I suppose those that are against me in this know, that all Antiquity (almost) is against them.

Let me therefore answer what Objections they have against the retaining of this Rite: which we hear was diligently practised by the Apostles, and retained by the Generality of the Churches of Christ since. And I shall not spend much time, but refer the Reader to that judicious tract of D. *Seaman*, wherein he largely vindicates the use of *this right* from the Objections made against it. I will only Answer one which I hear mostly urged against it.

Arg. *The Apostles gave the holy Ghost by Imposition of hands,*

hands, if you can bring us any Presbyters can conferre the holy Ghoſt by laying on of their hands, we ſhall ſubmit to an Impoſition of hands.

1. D. *Seaman* anſwers this Argument various ways, *p.* 69.

2. But *if there be any ſence in it, it is this, that being the extraordinary gifts of the Holy Ghoſt are ceaſed,* therfore *this Rite is alſo ceaſed which was wont to be uſed* in the giving of thoſe gifts.

3. If this be all, by the ſame Argument, *Praying* ſhould be ceaſed too, becauſe *Act.* 8. 17. *Peter and John Prayed* that they might *receive the Holy Ghoſt*; and having *Prayed*, v. 19. *they laid their hands on them, and they received the Holy Ghoſt*; yea, and *Baptiſme* too, for *Act.* 19. 6. when they were *Baptized* they laid *their hands on them and they received the Holy Ghoſt.*

4. It is true, twice we read that the Apoſtles laid their hands on ſome and they *received the Holy Ghoſt*, *Act.* 8. 17. *Act.* 19. 6. yea, and a third time, *Act.* 9. 17. But we can ſhew our Brethren an *Ordination* in which *Impoſition of hands was uſed* to them that had received the H. Ghoſt, *Act.* 14. 3. *Paul* had received the Holy Ghoſt by the *impoſition of Ananias hands*, *Act.* 8. 17. The ſeven that were choſen *were full of the H. Ghoſt* before they were choſen, *Act.* 6. 5. yet the Apoſtles ordained them to their Office by *impoſition of hands*, *Act.* 6. 6. So that it is plain that the Apoſtles uſed impoſition of hands in *Ordination* when thoſe that were ordained, yet did not *receive the Holy Ghoſt*, for they had before received him.

So that although the Holy Ghoſt be not now to be given by the impoſition of the hands of any, yet this ſolemne right of Ordination is not to be omitted by thoſe that make a conſcience of walking according to Apoſtolical Rules and Practices; for the Apoſtles themſelves did not omit it towards thoſe that had before received the holy Ghoſt, nor can any without ſin do it.

There is yet one practical Queſtion more which I ſhal ſpeak to in a few words. Queſt.

Quest. V.

Whether Christians may lawfully hear such preach as are not Ministers, but meerely gifted persons desired to exercise their gift? Whether they may attend without Sin upon such Preaching, neglecting others lawfully Ordained? And whether they can look upon the preaching of such unordained persons as a publike Ordinance of God from which they may expect a blessing for their soules?

BEfore I shall positively determine this Question, I shall clear it from mistakes; to which purpose observe these things.

1. There is an *hearing which is a naturall action*, it is the act of the Sensitive part of our Souls, with which we help our selves; thus a man hears a *tale that is told*, and hears *News* in the Exchange: with this hearing a man serves himself, either for profit or pleasure, hearing such things as please his Fancy, and tend to his information in the affairs of the World; this is not the *hearing* spoken of; but there is an *Hearing*, which is our *duty and homage to God.*

God

God hath ſaid, *Hear and your ſouls ſhall live, Iſa.* 55. 3. as Chriſt muſt be heard. *I will raiſe you up a Prophet,* ſaith God, *him ſhall you hear.* Thus Chriſt bids his Diſciples *Hear them which ſit in Moſes his Chair.* The Queſtion is concerning this, *whether a Chriſtian in hearing a gifted Brother* (that is not ordained) payes his homage of *bearing* to God? Whether he may hear him upon that account, that *Faith may be wrought in his ſoul*, which comes by *Hearing, Rom.* 10. 17.

2. *It is one thing for Chriſtians to go to hear ſuch when they can hear none elſe*; in ſuch caſes you have heard they may preach, and we may hear: But it is *another thing, when Miniſters preach in the time of thoſe publike Ordinances, when Chriſtians may be there to hear them, to ſpend time in hearing* thoſe that are *not ſent of God*, and in the mean time neglect the liſtning to thoſe that *are ſent by him*; this is a Contempt of the Ordinance of God, and a profaning of his holy Day.

3. *There is a difference betwixt hearing one preach that is not ordained, when he preacheth for triall to a Church, that he may be approved:* thus you have heard they may preach; and another thing, *to hear ſuch as are runners* and not *ſent, nor deſired to be ſent*, otherwiſe than by their own Naturall *Inclination* and *Pride.*

4. It is one thing to do this *Ignorantly*, and in *Simplicity* of heart, when Chriſtians do not know but ſuch a one whom they hear is lawfully ordained, and *another thing* for Chriſtians to do it *preſumptuouſly* and *wantonly*, when they do know he is not ordained, and yet will venture to ſatisfie their itching Ears, and to fulfill the wanton deſires of their corrupt hearts.

Having premiſed theſe things, the Poſition which I ſhall maintain is this,

Poſ. *That it is ſinfull and unlawfull for any Chriſtians on the Lords daies, or at any other times, when they may attend upon the preaching of Miniſters in Office, and in ſuch*

places where there are lawfully sent Ministers, to spend their time in going to hear gifted men not sent, and ordain preaching, opening, and applying Scriptures, and no lesse than a Contempt of the Lord Jesus Christ. This I shall endeavour to make good by these Arguments:

Arg. 1. *It is the duty of all conscientious Christians to set themselves under some particular Minister as their Pastor, and to hear them constantly*; this is Gods Ordinance. D. *Ames* proves, that it is the duty of all Christians to *set themselves under some Pastor*, and to joyn in a Church.

Ames 4th book of Conscience, c. 24. q. 1.

1. Because of Gods *Institution*, *Mat.* 18. 17.

2. The Flock *must be under an oversight*, *Act.* 18 23. *Act.* 20. 28. If we be of the Flock of Christ we must have a *Shepheard* who shall feed us in Christs stead.

3. For our *perfection and edification, to which end Pastors were given*, *Eph.* 4. 11, 12.

2. Now these Pastors are to preach constantly: so saith the Apostle to *Timothy, Preach, be instant in season and out of season*, &c. and *Act.* 20. 20. especially on the *Lords day* they should not omit to preach *forenoon* and *afternoone: Paul* preached all that day. *Act.* 20. 7. D. *Ames* notes, *That to the Sanctification of that day, exercises of publike worship in a Church well constituted, and enjoying her liberty, ought to be held forth before and afternoon*; and doubtless, the practice is irregular of such as are Pastors, who (if they be able) neglect preaching the whole *Sabbath* upon any account whatsoever.

Ames ib. p. 95. c. 33 q. 4.

3. Now *it is the duty of Private Christians who have set themselves under Pastors, not to neglect them when they do preach.* For

1. *To what purpose else made they choice of him?*

2. *He hath a particular over-sight over them*, *Act.* 20. 28. 1 *Pet.* 5. 2. 1 *Thes.* 5. 12. *Heb.* 13. 17, 24.

3. *Christians own Pastors, have a more especial dispensation of the Grace of God given them to them-ward. Eph.* 3. 2. This is M. *Baines* his note on the place, and (saith he)

See *Baines ad loc.*

it

if this were well conſidered it would cure in us.— *That affectation of the confluence of ſtrangers when our hearts do not ſo fervently embrace our own*, &c. and *p.* 352. It ſhould, ſaith he, *Inſtruct people to depend eſpecially on thoſe who are ſet over them, for thoſe are they who are furniſhed from God in an eminent manner with grace towards them; they are fooliſh Pigeons that know not their own Lockers, and fooliſh ſheep that know not their Shepheards voice, and fooliſh people that know not their Miniſter.*

4. *A Paſtors more eſpecial tie to his own flock then another*, *Act.* 20. 28. argues, *that they are more eſpecially tied to him*, he is appointed to feed them. 1 Pet. 5. 2, 3.

Now then lay theſe together.

Private gifted Brethren not ordained are no Paſtors in Office (that you have heard) it is the duty of all Chriſtians to put themſelves under the care of one Paſtor or other, for God hath not any where approved of any *Vagrant* Chriſtians. This Paſtor is conſtantly upon the Lords day to preach *before* & after *Noon*; (if he be able) they are tyed in conſcience to hear him rather than any other: and it follows, that it is ſin in them at theſe times to hear, 1. *Such ordinarily as are not their Paſtors:* 2. *Such as are no Paſtors at all*, but ſelf-created Preachers, ſo as to neglect their Paſtors. But I ſuppoſe this will be anſwered.

That the liberty pleaded for is not in the time when their own *Paſtors preach*, but when they do not, either not being able to preach twice on the Lords day, or ſome other occaſions intervene. 1.

That then it ſeemes it is as lawful for Chriſtians to hear gifted brethren as any except their own Paſtors. 2.

It will be requiſite therefore that, 1 Having made my proof thus far, *That it is not lawfull for Chriſtians that have choſe themſelves Paſtors, and ſet themſelves down under them* (as all Chriſtians ſhould do) *when their Paſtors* (who are properly to feed them, and watch over

their souls) *preach, to neglect them, to go to hear them that are not their Pastors, &c.* I shall by my other Arguments prove,

That (put the case) *that your own Pastors do not preach at that time, yet if you be in places, and it be at a time when you may conveniently hear other Preachers sent, you cannot lawfully, especially on the Lords day, hear those that are not sent but meerly have gifts,* &c.

Arg. 2. I prove it by that place, *Rom.* 10:15. *How shall they beleeve on him of whom they have not heard, and how shall they hear without a Preacher, and how shall they preach except they be sent.*

Quasi dicat non poterint, quid ita? &c. *Pareus ad loc.*

The Apostles *interrogation* is a plain *Negation*, and as much as if he should say, *They cannot beleeve on him of whom they have not heard, and they cannot hear without a Preacher, and none can preach to them except they be sent.* This is plain in that Text, *That those that go to hear, as hearing is an act of worship, must go to this intent, that they might beleeve. Every Christian should hear to this end* that he might beleeve. Secondly, Thus they *cannot hear without a Preacher*, κηρύσσοντος, without an *Herald*; the very word signifies one in Office, a *Preacher*, it is possible that the Lord who is not tyed to the ordinary means may create *Faith* in the soul otherwise, but Preaching of Ministers in Office is Gods *ordinary means*. *Waldus* the Father of the *Waldenses* reports that he was converted by seeing one dye suddenly, but none will therefore say, that sudden deaths are the Ordinance of God to convert souls; it is possible, that somtimes by private Christians conference, *&c.* a Christian may be converted, but the ordinary means of converting souls is authoritative Preaching. *How shall they hear without a Preacher?* why, a man may hear a Tale that is told by his Neighbour without a Preacher; but the Apostle speaks of such an *hearing* as should beget Faith, and by which Faith is ordinarily begotten in the soul.

1.

2.

Apostolus hic differit de Organis fidei & salutis adultorum & quidem ordinariis, quibus uti necesse est, quicunque salutem affectant.

--- Neque enim Deus gratiam suam mediis ita adstrinxit quin absque illis conferre eam possit quibus velit. Pareus in dubiis ad Rom. 10. 14.

soul. Such an *hearing* as a man may go out to with solemne *Preparation* and serious *expectation* that God should *begin and encrease faith in his soul by*. Now thus none can *hear* without a Preacher; and it followes, *None can preach except they be sent*; what sending is ther meant you heard before at large, to be sure somthing elſe is meant besides *gifts*, and a *desire* of the Church; for the Apostle presently instanceth in the *Apostles*, who besides their inward gifts, were *sent*, as you heard before; and they had not the call of the people neither, therfore that could not be the *sending* meant, but they had a mission, some of them *extraordinary*, some *ordinary* too, as *Paul*, &c. The result of the Argument is this: 3.

It is sinfull for Christians to go out to hear Gods word from such as are not appointed by God to Preach for the begetting faith in the Soul, when they may hear such as are appointed by God for the begetting and encreasing Faith.

The reason is plain, because they either make void *the end of hearing*, or go about *to obtain it that way by which it ordinarily cannot be attained.*

The End of hearing is not to satisfie an itching Ear, but that Faith may be wrought in thy soul and encreast. Now if thou goest to hear upon any other account thou sinnest. And in hearing those that are not ordained and sent, thou either neglectest this End, and so mockest God in his Ordinance; or,

Thou goest about to obtaine this End by means which God never appointed; for God never appointed persons meerly gifted to preach, and authorized them to be his instruments for the ordinary begetting and encreasing Faith. Now it is sin and presumption to thy soul to neglect ordinary means, and expect a mercy in an extraordinary way; and I dare say that God never yet wrought upon any soul in an *extraordinary way*, at a time when it wilfully neglected his *ordinary means*; many souls have been 2.

been thus *perverted*, I doubt much whether ever any one soul *converted* yea or no sincerely to God.

Arg. 3. *It is sin for thee or me so to hear as I cannot pray in faith for a blessing upon the Word heard.* This is plaine enough.

But those that in the neglect of those that are authorized, and sent, and appointed to preach, go to hear such as are not so sent and appointed, so hear that they cannot pray in faith for a blessing upon what they hear. This is clear, for we can pray in faith for nothing for which we have *not a promise*. But shew me one promise in all the Book of God where God hath engaged himself to follow the labours of those that break his Order, and run *before they are sent* with his blessing? if there be none, thou canst not pray for a blessing upon them to thy soul, & pray in Faith, for the Promise is the object of thy Faith

Arg 4. *In instituted worship what is not commanded or warranted by example is sinful: But hearing is instituted worship,* that none will deny; and *the hearing of such as are not sent, is not warranted either by Scripture Precept or president,——Ergo* It is sinfull.

For *Presidents*, the Scripture hath not one as you have heard, but *those that preached*, either were such as had an *extraordinary* or *ordinary mission.*

For *Precepts* we have not any, the Sheep hear the *Shepheards voice, Joh.*10.1. The people were to hear *Timothy*, 1 *Tim.* 4. 16. The Gentiles were to hear *Paul*, *Acts* 15.7. The *Scribes and Pharisees* were to be heard, *Mat.*23.3. but it was because they *sate in Moses seat*, v.2. *Moses and the Prophets* were to be heard, *Mat.*16.31. But for hearing of every one that hath gifts, there is not the least word for it. Nay,

Arg. 5. *Certum est ex verbo Dei neminem in Ecclesiâ*

If I mistake not, we are commanded not to hear them, Jer.23.16. *Thus saith the God of hosts. Hearken not to the Prophets that prophecy unto you, they make you vain, they speak a vision of their own hearts, and not out of the mouth*

mouth of the Lord; now look v. 21. who these Prophets are, *I have not sent these Prophets, yet they ran, I have not spoken to them, yet they prophecied*; v. 25. they were such as said, *I have dreamed, I have dreamed*, we have *revelations, revelations*, &c. See the like, *Jer.* 27. 14, 15. It is certain, saith *Chemnitius*, from the Word of God, that none is to be heard in the Church who is not lawfully called, either immediately or mediately, yea, saith he, Churches ought not, and cannot with any benefit to their souls hear such as have not the tokens of an orderly calling.

audiendum esse; qui non legitimè sit vocatus, sive id factum sit immediatè, aut mediatè. Immo Ecclesiæ non debent, nec possunt cum fructu audire eos qui non habent legitimæ vocationis testimonia. Chemn. loc. Tom. de Eccles. p. 129. 1.

Arg. 6. For *Christians unnecessarily to run their souls upon temptations, and out of the promise of Gods blessing is sinfull and unlawfull.* This none will deny.

But now for Christians to spend their time in hearing such as are meerly gifted persons, and have nothing to do to preach, when they may better spend it in hearing such as are sent with authority, is for Christians to run out of Gods blessings, and upon temptation. This I shall easily prove.

1. *They run out of Gods blessing*, for there is no promise made by God to such preachers or hearers, but on the contrary, those that run before they are sent are threatned

2. *They run upon temptations*; This I shall make out to you by considering two things:

1. *Those at any time that leave Gods ordinary means, and take such as are extraordinary, both tempt God, and run upon temptations themselves*: now that preaching of such as are sent is the ordinary means of converting Souls, I have shewed you from, *Rom.* 12. 14, 15. 1.

But secondly, *There can scarce be instances produced of any that went about this work, not orderly sent, but the Lord left them to their own Hearts that they prophecied lies in the name of the Lord, and were notorious false teachers*, though men of eminent parts: The first we read of were the *Prophets*, *Jer.* 23. 21. they ran before they were sent, v. 25. they prophecied *lies in the name of the* 2.

Lord

Lord, yea, the *deceits of their own heart*. It is not idly conjectured by many, that the Lord gave up *Origen* to erre ſo many waies as he did, for this neglect, of undertaking the work of ordinary preaching out of Gods order; for *Novatian* (who *Cyprian* ſaith ordain'd himſelf) the *Learned* know his groſs Hereſies. The *Anabaptiſts in Germany* were ſelf ordained Preachers too, how many deteſtable doctrines they embraced, any one that reads *Bullinger*, *Sleydan*, &c. will ſee. Our time is full of theſe men, and where is almoſt any of them, though ſound profeſſors before, but are tainted, either with *Arminian*, or *Popiſh*, or *Antinomian*, or *Anabaptiſticall* Tenets, and thoſe that live longer wil ſee it every day more and more. Nor are there wanting many thouſand ſad inſtances in our daies, of perſons that ſeemed Profeſſors, yea, and zealous Profeſſors, that have ſuckt in Principles of *Apoſtacy*, both from truth and holineſs, from theſe Preachers *whoſe word eats as doth a Canker*, (ſaith the Apoſtle)

Arg. 6. *For Chriſtians to partake of other mens ſins, and encourage them in ſinning, is ſinfull and unlawful*, *Rev.* 18.4. *Eph.* 5.7. *But for Chriſtians to hear thoſe that are not ſent, is to partake of their ſins, and to encourage them in ſinning.*——*Ergo*- This is plain, for I have already proved, that it is ſin in them ſo to *preach*. Now preaching and hearing are *Relatives*. I partake of their ſin in *hearing wilfully*, thoſe that know ſin in preaching. His preaching is a *ſin*, and ſo a work of darkneſs, with which I *ought to have no fellowſhip*, *Ephe.* 5.11.

Beſides, ſuch Chriſtians *Encourage them in preaching*, (and ſo in ſinning) *it being their ſin to preach*: For if they had no hearers they would not *preach long to the walls*, itching Ears of hearers feed the itching humours of theſe Preachers.

I ſhall only adde one Caution, which I forgat before, *viz.* Though *Impoſition of hands* be a Rite which was conti-

continually uſed by the Apoſtles and Evangeliſts, and the Primitive Churches; upon which account I conceive it cannot without ſin be omitted in him that *deſires the Office of a Biſhop,* (Apoſtolicall practice being of the nature of a Goſpell-injunction to us, as in caſe of the alteration of the Sabbath.)

Yet if one hath given up himſelfe to the worke of the Miniſtry, and be called by a Church, and examined, proved, tried and approved, and then ſolemnly ſet apart to the work by the faſting and prayer of the *Preſbytery*, in the preſence of the Congregation, though he hath not (in his Ordination) ſuch *impoſition of hands*, either in regard *the Church uſeth not that right*, or in regard of ſome *Scruples in his owne breaſt about it*; yet I dare not ſay, *It is unlawfull to heare ſuch a one preach*, for the maine requiſite in Ordination is a *Solemne ſetting apart of the perſon by faſting and prayer of the Preſbytery, in the preſence of a Church*; yet to take away this ſcruple from Chriſtians, it were to be deſired, that thoſe that deſire *the Office of Miniſters* would conſider what they doe in ſlighting that *Apoſtolicall Rite*, and conſider how ill they can pretend conſcience in a thing for which they have not the leaſt place of Scripture that can be an occaſion of ſcruple to them.

FINIS.